

A
 TRYALL
 OF
 PRIVATE DEVOTIONS.

OR,
 A DIAL FOR THE
 Houres of Prayer.

By H. B. Rector of St. MATHEWES
 Friday-street.

MATH. 6. 7.

*when yee pray, use not vaine repetitions, as the hea-
 then or hypocrites doe; for they thinke that they
 shall bee heard for their much Babling.*

Gloss. Ordinarius in Math. 6. vers. 6.

*In fide interiori & dilectione oratur Deus: non stre-
 pitu verborum, sed deuotione virtutum.*

LONDON.
 Printed for M. S. 1628.

ALL RY

OF

PRIVATE PROPERTY

OF THE





TO
THE MOST BLESSED
AND BELOVED SPOVSE
of IESVS CHRIST, the
*Church of England, my deare
Mother.*



Deare Mother, SOPHOCLES the Tragedian, when being intent vpon his Studies in his Old age, *Cicero de Senectute.* hee was of his Sonnes called before the Iudges, and accused by them as one vnfit to governe his Family, and so, worthy to be removed and dismissed from that charge: then the good old man, in defence of himselfe, produced and recited before the Iudges, the Tragedie of *Oedipus Colonus*, which he then had in his hands, newly written, asking of the Iudges whether that verse seemed to be written by a Foole; which when hee had recited, hee was by the sentence of the Iudges freed. The like plea seemeth to be commenced against you, deare Mother, and that by some, who call themselves your Sonnes. Your reuerend old Age, joyned with a too motherly indulgence (as is too vsuall) towards your younger Sonnes, they requite no better then to sue out such a Writ. For prooffe hereof, may it please you but with your ma-

The Epistle, &c.

turest judgement to reuise a booke of *private Deno-
tions* (so called) lately published. Therein you may
see how one of your sonnes (at least) goeth about
to reduce you to an vnion with the Church of
Rome, as your only Mother, & to entertaine againe
a conformitie and communion with her in her su-
perstitious Rites and Ceremonies. Wherein how
nearly it concerneth you to vindicate and acquit
your honor & reputation your selfe can best iudge.
Nor need you (as *Sophocles*) to produce some new
proofes of your old and venerable wisdom in the
government of your so noble a Family, it being not
onely established vpon the pure doctrines of the
word of God, but sealed with the blood of so many
Martyrs, and witnessed by the testimonies and wri-
tings of so many of your ancient learned and reue-
rend sonnes, both Bishops, Doctors, and others.
Nor onely so, but the same Religion, anciently and
for so many yeares continuance avowed and main-
tained by such a cloud of Witnesses, hath bene
withall backed hitherto from the first Reformation,
and your just separation from *Babylon*, by so many
Parliaments all along. So that neyther doth your
Motherhood need to sollicite Gods Vicegerent,
your royall Gouvernour and Protector next vnder
Christ, to call a new Synod for the discussing and
determining of those Tenents, which for so many
yeares you haue holden and maintained. It was the
serpentine Craft of the *Arrians* to procure a *Con-
cell* at *Arminum*, wherein they might, if not by
number of voyces (wherein they exceeded the *Or-
thodox* there present) cry downe the Conclusions
of

of that famous *Council of Nice*, touching Christs *Consubstantiality*, with the Father, impugned by them, yet at least so shake & waue them by calling them into question, as thereby to disable their validity and authority. Which fraud the Orthodox part smelling out, did openly protest against them, avouching, that they there assembled, not now to dispute or discusse the Decrees of *Nice*, but altogether to ratifie & subscribe vnto them by common assent. May it please you therefore in your wisdom to resolve, whether it were not expedient to petition his gracious and excellent Matie together with the Hon: Court of Parliament now assembled, that an Act of ratification may be decreed for the Religion hitherto maintained; and an Act of Prohibition for the suppressing of all *Popish* and *Arminian* bookes henceforth; sith the Arminian faction hath abused the Kings Proclamation, & so dishonoured the King, as if it gaue liberty to Popish Arminian bookes to be published, and restraint to their opposites, which maintaine your Orthodox doctrines, quite contrary to the intent of the Proclamation: and an Act of qualification, that in case any Orthodox booke, & such as tendeth to sound edification in piety, as in *Eltons* booke of the Commandements, if it be in some one particular or other, found faultie, may not presently all at a clap be committed to the merciesse fire, as his was, but purged rather; whereas, on the contrary, such bookes, as here is answered, the whole frame & body whereof is Popish, and worthy the fire, yet vpon the pairing onely of a naile, (as if now thoroughly purged) is suffered to passe without controule to be printed and reprinted. As if the Truth now were brought to such nice termes, & so weake an estate, as the least straw is enough to stumble it, and cause it to fall, and wholly to suppress

and bury it in the ashes: and contrarily, Popery and Heresie so highly aduanced, as it can easily leape ouer all blocks & Bulwarks of opposition. Againe, be pleased to take notice of one great inconvenience, if not rather mischiefe, which is like speedily to incroch vpon your indulgence, if not preuented. Some of your sonnes haue already dared to add to the *Cōmunion* booke; as the whole forme of the consecration of Archbishops, Bishops, Priests, and Deacons, being now inserted in the said booke, I wot not by what authority. Yet let no man here wrest my words, as if by mentioning this addition of the said Forme, (*I wot not by what authority,*) I should hereby any-way trench vpon the authority of the Forme of *Consecration of Archbishops, Bishops, Priests and Deacons*. Fatte be it from me. Yet forasmuch as in these captious dayes, malice catching at shadowes, might make matter to obiect against innocent simplicity: I haue thought good to adde a word or two for explication. I finde indeed, that the booke of *Consecration* was sometime annexed to the Service booke established, and published in 30. *Edw. 6.* Yet now since, of long time, the Service booke hauing beene set out without the said Forme of Consecration, *I know not* (I say) *by what authoritie* it is now anew added, no more then I know by what authoritie it hath beene so long pretermitted. But if the Author hath done this of his owne head, and out of a care to restore the *Service booke* to its primitiue forme: why doth he it not also in the rest? Much lesse should he goe about to alter or mould the old originall into a new forme. For example: I haue seene in the great Printing house at *London* a cast *Service-booke* wherein this our author (as if he would correct *Magnificat*) hath in sundry places noted with his owne hand (as they say) where

where and how he would haue the *Service booke* altered, how hee would haue the names of some Saints dayes changed, and redde letters put for the blacke, as if hee would canonize more holidiaies for you to obserue. And throughout the booke, where he finds the word *Minister* he would haue it cancelled, and *Priest* put instead thereof; such an enemy is he to the very name of *Minister*, it being a name of *service* and *labour*; and as if hee would haue all the world to beleue, he had rather be an idle popish Priest, then a painefull and faithfull Minister of the better Testament, as Christ himselfe is called or a Minister of Christ, as the Apostles were called, *1. Cor. 11. 23.*
haue ordained thee a Minister, saith Christ to Paul. *Act. 16. 16.* And in conclusion, for those priuate godly prayers in the end of the reading *Psalmes*, he thinks them fitter to be omitted, then added. And why so? something sure is in them that doe not well relish with his Popish palate; for therein is often mention of Gods *Elect*, &c. But hee giues the reason, as I heare; because, saith he, they were not at first put into the *Service booke*, when it was established by Act of Parliament, but afterwards. Indeed if so, he saith something. Sauing onely that those Priuate prayers are no part of the publike *Litourgie*. But if our Author will stand vpon such strict termes, as to haue nothing eyther added, or detracted, or altered from the Originall *service booke* of 5. and 6. K. Edw. 6. which was ratified by Act of Parliament in the beginning of Qu. Elizabeth (as it were to bee wished) why doth hee on the contrary goe about to innouate any thing therein. For if our *Rubrick* be made a rule of our Church-doctrine: and if euery *Minister* of this Church be tyed to obserue this booke without addition, or detraction: then it behooues vs not a little to keepe vs to our Originals, and purge the fountaines

* Part. 1.
cap. 4. pag.
35.

fountaines from any mixture of the least mudde, which time might contract. For otherwise, see the mischiefe of it. Mr. *Montague* in his * *Appeale*, by corrupting the *Rubrick* text with the interlacing of a few words of his owne addition, wouen in as a part of the *Rubrick*, would thereby proue his *falling away from grace*. Haue we not need then to looke wel to our Originall *Rubrick*, and not suffer any falsifications to be foysted in, seeing it is now adaies so stood vpon as Rule of doctrine; which therefore had need to be found, as whereto all wee *Ministers* subscribe? Else thus might we be insnared, before we were aware. Nor is our Author the first, that hath medled in this manner with the *Service booke*, which since the first establishment hath beene tampered withall, both in the *Calendar*, and *Rubrick*. In the *Calendar*, how many Saints haue beene added, since that in *Edw. 6.* his dayes? And the *Rubrick* hath so suffered, as *Ministers* may quickly run over shoos, yea necessarily runne themselues either vpon the *Rock*, on the one hand, or into the *Gulfe*, on the other. As in the point of *Church-vestments*, do but compare the old *Rubrick*, to which the newer referres, with the 23. *Canon*, and then a man may take his choyce, whether he will rather incurre the penaltie of the *Statute*, or run vpon the mouth of the *Canon*. For the one he must doe, sith the *Canon* and *Statute* run counter one against the other. As for example: Our present *Rubrick* sends vs for Ornaments to, the *Statute* of 2. *Edw. 6.* Now the *Service-bookes* then allowed appoint in the end thereof, what *vestments* and *habits* ordinary *Ministers* shal weare, which are onely *Surplice* and *Hoods*; and what Bishops, &c. shall weare, viz. *Rochets*, *Surplices*, *Copes*, &c. Now the *Canon* binds all *Ministers* in *Cathedrals*, at the *Communion* to weare *Copes*, which the old *Rubrick* allowes
not;

not; and so, in strictnesse, euery man wearing a *Cope*, if hee be not a *Bishop*, forfeits a full yeares profits of all his Spirituall promotions for his labour, by the *Statute* of 1. *Eliz.* 2.

I might hege note also, how a speciall peccet of the old Rubricke of 5. and 6. of *Edw.* 6. which contains the publicke declaration of our *Church* (very vsfull to satisfie the weake about kneeling at the *Communion*, and sufficient to mooue this *Author* and his *Denotings* to bee no better then *Idolaters*) is in the new not to bee found. The Rubricke, I meane, is this : *Although no order can bee so perfectly denised, but it may bee of some, eisher of their ignorance and infirmity, or else of malice and obstinacy misconstrued, depraved and interpreted in a wrong part : and yet because brotherly charity willeth, that so much as conveniently may bee, of fences should bee taken away ; therefore wee are willing to doe the same : whereas it is ordained in the Booke of Common Prayer, in the administration of the Lords Supper, that the Communicants kneeling, should receiue the holy Communion, which thing being well meant, for a signification of the humble and gratefull acknowledging of the benefis of Christ, giuen vnto the worthy Receiver, and to auoyde the profanation and disorder, which about the holy Communion must else ensue : least yet the same kneeling might bee thought or taken otherwise, wee doe declare, that it is not meant thereby, that any adoration is done, or ought to bee done, eyther vnto the Sacramentall bread and wine there bodily receined, or vnto any reall or essentiall Presence there being of Christs naturall flesh and blood. For as concerning the Sacramentall bread and wine,*

they remaine still in their very naturall substance,
A and

and therefore may not bee adored, for that were Idolatry to be abhorred of all Christians. And as concerning the naturall body and blood of our Saviour Christ, they are in Heaven, and not here; for it is against the truth of Christs true naturall body, to bee in more places, then in one at one time.

But I forbear here to instance more. I could heartily wish, that the whole Booke might bee reviled and reduced to the ancient authenticke forme, and if ought impertinent hath beene added, or ought vsfull detracted, it may be corrected; if any good things haue been added, as some *Collects* haue beene, they might bee by *Act of Parliament* established. We know that Mr. *Bucer*, at the request of Archbishop *Cranmer* perused and corrected some things in the first Liturgie of *Edw. 6.* and among the rest, that *Collect*, out of which the Author of *Eccl. cap. 23. & cap. 9* this booke of priuate *Devotions*, hath made his prayer for the Dead. Wherein yet he hath not kept him from false fingering, but puts out, where euer he meets with it, the word *Elect*, a word which our Author cannot indure; because he would willingly raze out all euidences of our Church, that make for the acknowledgement of Gods free and absolute *Election*, or that teach vs, that none, but such as are so elected doe goe to heaven. But I say, that *Collect*, was Censured by *Bucer*, and thereupon corrected by our Church, and so, ratified in *Parliament*, in that forme that now wee see its in, *5. Edw. 6.* which stands in force. These things I doe but briefly touch, leaving them to your fuller inquitrie, and more particular examination. But if such liberty may be indulged to such like Sonnes, it will shortly come to passe, that as neither you can owne them for your sonnes, so nor they you for their Mother: such a new face of Religion are they like to induce, if they bee not the better looked vnto. Yea,
what

Bucer. scrip.
Angl. Censu.
in Ordinar.
Eccl. cap.
23. & cap. 9
pag. 467.

what a Metamorphosis haue wee seene already in these our daies? How vnlike is the present time to the former which we haue seene? For, as I told the L. B. of *London*, it was a pitifull thing to see the strange alteration of these times within this 7. yeares, from those former. For formerly, not a Popish, nor Arminian booke durst peepe out; but now, such onely are countenanced and published, & Orthodox bookes suppressed. It was not wont to be so, my Lord, quoth I. And let your Motherhood be pleased to make inquirie which of your Sonnes it is, that hath dared of late dayes to incroch euen vpon the liberty of Preaching it selfe, that in the most publicke place of the Kingdome, Preachers haue bene forced sometime before, to show their Sermons before they were preached, and some were not suffered to preach for their very texts sake, whereupō they purposed to preach? Alas Mother, are our diseased so desperate, as they cannot indure the plaister. And good Mother, I pray you well & thriftily to discipline such your sonnes, as being Licencers of Bookes, dare answer, that they must not licence any bookes against *Arminius*; nor yet any Catechismes. But I forbear. I may feare, least, as *Ioseph*, for bringing the euil report of his brethren to his Father, so I to you, may incurre their hatred, as he did. Now the Lord looke mercifully vpon you, & your goodly family, least *Simcon* & *Leui* Brethren in euil, indanger the whole house of *Jacob* to the vncircumcized. For great is the wrath of the Lord that is gone out against vs. Yet the naturall constitution of your pure body promiseth long life, if it may but be preserued from peccant humours, which otherwise may proue mortall. Wee know that God will consume the Beast with his limmes. But *iudgement must begin at the house of God*: there will he begin to

The Epistle, &c.

Reuel. 2.

Reuel. 3.

purge out the dreggs of Popery. And if we would judge our selves, we should not be indged. Now the Lord fill you full of holy zeale & courage for his glory & truth, least Christ charge you, as he did the Church of Ephesus, *I haue somewhat against thee, because thou hast left thy first loue.* If therefore you be not zealous and repent, take heed you proue not like to the Church of Laodicea; who said, *I am rich, and increased with goods, and haue need of nothing: and knowest not that thou art wretched, and poore, and blind, and naked; neither cold nor hot, but lukewarme;* for which cause it came to passe, as Christ told her, that hee spued her out of his mouth. For the preuention whereof, good Mother petition, that an Act may bee made for the disabling and making incapable all Popish and Arminian Doctōrs of either Bishopricke or Deanery, or other high preferments; so it is well hoped you should quickly see an end of all such Heresies. And let the knees of your heart bee euer exercised with your hands to lift vp your humblest prayers for the Lords anointed our most gracious Soueraigne, Patron, & Protector, that as God hath most richly endow- ed his Maiestie with such Princely & peerlesse graces, as no Prince in Christendome with the like: so it would please him to vouchsafe this *sinfull nation, & unworthy to be beloued,* long and liberally to inioy the fruit and benefit of so vertuous and religious a Prince: whom if our great sins hinder not, I trust to see the most glorious and renowned King, that euer the state of Christendome saw. I haue no more to say, but to pray your Mothers blessing to

Your dutifull and affectionate Sonne,

HEN: BYRON.

TO THE READER.

Christian Reader, hee that in the Winter season puts out to Sea, must expect to bee encountered with stormes, and as the times are, with enemies also. Alas, that ever we should live to see such troubles in Chrystendome. But of them Christ and his Apostles foretold long agoe. Shall Christians then thinke to sleepe quietly and securely in the midst of such a troublesome sea? Yea, that's for the Drunken man, who lyeth downe in the midst of the sea, upon the top of the Mast, senselesse of the danger; as the wise man speaks. And yet shall the poore Mariner be counted a woad man, for soyling at the tackling for the safety of the Ship: While the fresh-water souldier counts it wisdom to shrowd himselfe vnder hatches, least hee see his owne death? Yet this hath been my lot, I heare, Alas poore Burton, he is cracked. Discontentment, or hope of preferment haue imbarke him in this perilsous adventure. Such be the censures of the wise world. What shall I say? Am I cracked? Wherewith? Not, I am sure, either with too much learning (as Festus charged Paul,) or too much liuing. And if I am mad, I am not the first. Euen the Prophets of old were so accounted. When one of them was sent to annoint Iehu, his followers said, what said this mad fellow to thee? Yea Christ the Prince of Prophets escaped not this doome: He is mad, why heare yee him? Patiently therefore will I beare his reproach. But am I discontented? for what? What neede I, when, blessed be my God, I haue enough, no lesse then I desire, and much more, then I deserue? Bene est, cui Deus obtulit parca quod satis est manu; could the wise Heathen say. Surely a speech worthy of christendome:

Well is the man whom God (for goods or land)

Giues, what sufficeeth, with a sparing hand.

For my selfe, I haue Agurs wish: nor pouerty, nor riches: both dangerous. And hauing enough, what need I for hope of preferment imperill euen that enough which I haue? Or Will any man perswade me this is the way to preferment? It is no beaten path, I am sure. Let others, who will, take this way: surely I neuer went in, nor euer meant it, for that end. And yet (as all adventures are

To the Reader.

led and fed with hope) I cannot say, but hope hath had a speciall hand in all that I haue undertaken. But what hope? Or whereof? Hope of worldly preferment? Alas! Nothing more absurd. But a hope to glorifie God, to doe faithfull seruice, and bring some profit to his Church, to my Seneraigne, to my Country. And if this should faile in the successe, hope yet for Gods mercy in the recompense of reward. For this cause I haue with Moles chosen rather to suffer affliction with Gods people, then to enioy worldly preferments. If I had consulted with flesh and blood, and followed their counsell, I might haue been as worldly wise perhaps as others, and spared my labour, & spent my dayes in a more safe silence, or silent safetie. It was not any blind fool-hardinesse that pushed me on; I did first cast up the reckoning, before I began to build. And howsoeuer the building may be impeached by Sanballets, sure I am, they cannot raze the Foundation, being such as the Gates of hell shall not preuaile against. And howsoeuer the Spider may extract poison out of the wholsomest flower (Which is not from the nature of the flower, but of the Spider, whose poysonous bowels turne the best nutriment into poyson) howsoeuer malice may misdecme my sincerest meaning exprest in clearest and most naked words: yet (as I uttered with a cleere voice in the eares of the Lord Bishop of London, at my first examination about Israels Fast) I haue done nothing, but with a true intent and desire for Gods glory, the good of my King and Countrey, and the Church of England, whereof we are members; and for which I am ready (if need were) to lay downe my life. So little doe I esteeme the Serpents bissing, or the dogs barking.

Not to stay thee too long in the threshold, here take a full view of my answere to a Popish booke bearing in the Front, A collection of Priuate Devotions, or The houres of Prayer. If I haue not fully unfolded the mysterie of iniquitie wrapped therein, let thy Charity pardon my imperfections, and thy sharper judgements supply my defects. Onely, I confesse I haue purposely omitted many things for breuitie sake, whereunto the Author rather exprest his Popish if not apish affection, in symbolizing with Iesuiticall catechismes, Officium B. Mariæ, &c. then giue occasion of solid confutation, as being partly ridiculous, though mostly superstitious, and some erroneous: for example, The lawes of nature: the Precepts of the Church: the three theologicall vertues: three

three kinds of good workes : seuen gifts of the Holy Ghost :
thetwelve fruits of the Holy Ghost : the spirituall workes of
mercy : the corporall workes of mercy : the eight beatitudes :
seuen deadly sinnes: the contrary vertues: *Quasi non nouissima* .
&c. To which he might haue added, The five senses, &c. The
four Cardinal vertues : as they are set downe in Officium B.
Mariæ, Whence he hath the rest, and in, Las horas del nuestra
senora, The houres of our Lady. As also the 15. Mysteries
of the Office of our Lord Iesus Christ, for to meditate and
say the Rosary of our Lady, whereof five joyfull ; five sorrow-
full ; and five glorious : which with the rest are numbred up by
Ledesma the Iesuite, in his Catechisme of Iesus Maria. But he
would first try how these would relish. Yet his seuen deadly sins
at least deserved to come under the ferula, or censure. Wherein
we might haue shewed the absurdity of Popish distinctions of sins
mortall and veniall, yea how it vilifies and cryes downe the inesti-
mable price of Christs death, and extenuates or annihilates the
rigor of Gods law, and eleuates or sleights the nature of sinne: the
least, deserving eternall death. Againe, we might haue shewed,
how by Christ all sinnes are veniall and pardonable : but without
Christ mortall, and unpardonable, seeme they neuer so small.
Thirldy, We might haue shewed the absurdity of his number of
those seuen deadly sins among which ye shall not find the breaches
of many of the Commandements of the second Table ranked, nor of
any of the first Table : as if Atheisme, Infidelity, Idolatry, Blas-
phemy, Perjury, Profanation of the Sabbath, and the rest, were
not deadly sins, but to be reckoned (if the Author account them a-
ny sins at all, onely among his Venials. But I hope some other wil
supply what I haue omitted. For I vnderstand since, that in the
Authors first edition were contained some other Popish and grosse
passages, which because I could not yet come to see, therefore I could
not here tax them. In the meane time take this in good part.

But before I bid thee farwell, let me add one word more, by way
of Apology, not only for my selfe, but specially in the behalfe of the
Printer of those private Devotions. Who finding himselfe agree-
ned about my answer to that Epistle to the Reader prefixed in the
Printers name to the later Edition of that booke, lately came unto
me expressing his griemance. In conclusion, after some debarements
(he signifying unto me his sorrow, that he had beene any way an
instrument of the publishing of such a Booke so preiudiciall to the
State

State of this Church, as he since hath understood.) I thereupon undertooke upon the first occasion to cleare his reputation in some things, wherein he thought he suffered. Now true it is, that (to my knowledge) I neuer had seene the mans face before. I had no quarrell vnto his person. It was the Cause, for which I stood. And what I there speake to the Printer, is it but after a figuratiue manner of speech. For as the Printer there is put but for a shadow, to adumbrate or colour ouer the deuise of the Author, according to his owne direction (a thing not vnusuall in such cases, as the Printer tells me) so vnder the title of the Printer I do but shadow forth an answer to the Author of the Epistle. For euery man may easily perceiue, that I neuer understood the Printer to bee the Author of that Epistle, as himselfe ingenuously confessed to me. And therefore what I haue spoken all along to the Printer, doth properly reflect vpon the Author. It is the Epistle it selfe that I take to task, & not the Printer, but so far forth, as the front of it giueth occasion, I hauing none else to speake expressly vnto. & I know it was the Authors desire that the Epistle might bona fide bee taken for the Printers, as no doubt, but it is, of the vulgar. So that if the Author account it a gratification, that I haue seemed in a good part, to take it so too: so which while I do, the Printer shall not need to be offended, seeing I neuer tooke it for his Epistle, though still I name the Printer, as I find it. And if it be vsuall for Printers to do so, to put forth others Epistles vnder their owne names: let them not altogether be offended with those, that shal iustly tax such Epistles, & that vnder the Printers name, though indeed palpably enough knownt not to be his. In such cases men should be ware how they take vpon them to father any such spurious offspring, whereof the Fathers themselves haue cause to bee ashamed. And here I could heartily wish, that all Printers had both that iudgement, and zeale for the truth, as no morines could perswade them to print bookes that are vsound, where by any might come to be corrupted either in faith or manners.

But to conclude my Apology for the Printer; he saith, that the Authority or approbation was affixed to the book of Denotations, & it was no loose paper; only he acknowledgeth, that he cut off the approbation, & so carried it to haue it entred in the Hall; whence might grow the report of a loose paper. In summe, he hath dealt so ingenuously with me, that for my part, I hold him for an honest man; & finding him so exact & careful in his printing, I wish he may neuer want plenty of good and profitable bookes to employ him in his trade, to make it vnto him no lesse gainfull, then it is painful. Thus good Reader wishing thee, and him, and all that loue the truth, all those blessings which it bringeth to her faithfull followers, I bid thee farewell.

Thine in the Truth,
HAN: BAYARD.



A TRIALL OF

Private Deuotions.

OR,

A DIALL FOR THE

houres of PRAYER.

Charis.



OD faue you Madam.

Curia. Lady Charis? *My loue* salutes you, much joying to see you. *Madam,* it is newes to see you at Court. Some good winde, no doubt, hath blowne you hither.

Char. Madam, no other winde, but of duety and affection to visit your Ladiship. Onely I must confesse, that the late Booke of *Deuotion*, which your Ladiship sent mee, hath occasioned me to come sooner, then otherwise I should, or well could.

Cur. Madam, you are the more welcome. And I pray you, how doe you like that Booke.

Cha. Madam, it were good manners I should first howsoeuer giue your Ladiship thanks; for I dare say, whatsoeuer the Booke is, your Ladiship out of good *Deuotion* sent it me as a token of your loue vnto mee.

B

Other.

A Dialogue.

Otherwise, for the Booke it selfe, I must confesse, that so soone as I looked but vpon the Frontispiece of it, and seeing it to weare the vsuall Badge of Iesuiticall Bookes, I had certainly without any more adoe slung it away, but for the due respect I bore to the sencer, your Ladiship. And yet I thought with my selfe, that haply your Ladiship had mistaken one Booke for another. Otherwise, I knew not what to thinke; whither some might haue gone about, if not to seduce, yet at leastwise, to induce your Ladiship to a friendly opinion of the Popish Religion; or I wot not what.

Cur. But *Madam*, though I haue but little *Latine*, yet I haue learned by rote one *Proverbe*, *Fronti nulli fides*: The outward front or face of things is not to be beleeued. But haue you looked within the Booke, and read is ouer? Then you will bee of another minde, and conceiue a better opinion of it.

Ch. Surely *Madam*, to the front or face of it I confesse I gaue but small credit: But looking further into the Booke, and according to the scantling of my slender capacitie, and shallow iudgement, taking a view of the whole frame and mould of it, it seemed to me to hold futable enough to the Front, and to be much what the same in substance, that the Title made shew of.

Cur. But *Madam*, I hope you are none of those, that censure the Booke for *Papisticall*, as *Priritus* haue slandered it.

Ch. *Madam*, I dare not take vpon mee to passe my censure vpon Bookes. Yet I confesse, seeing your Ladiship vrgeth mee, that it smelleth strongly of *Poperie*. Yet not relying vpon mine owne conceit, I desired some learned Ministers to tell me their iudgement of it, and none of them could approue of the Booke.

Cur. I pray you what Ministers were those?

Ch. *Madam*, I dare be most bold to name mine own Chaplaine for the rest.

Cur.

A Dialogue.

Cur. But doth your Chaplaine hold the Booke to be *Papisticall*?

Cha. Madam, I had rather Had some good occasion to bee a suiter to your Ladiship for some good preferment for my Chaplaine, and no better then he deserueth: then this present occasion, which I feare may perhaps preiudice his preferment. We poore Countrey-people cannot chuse sometimes, when our leasure serueth, but as by-standers, discerne which way the game goeth, nor daring to hazzard our stake, where we see such infinite odds of Court-wit to Countrey-simplicitie.

Cur. Madam, you speake merily. But in good sadnesse I desire for mine owne satisfaction to heare what your Chaplaine can say to this Booke, either in whole, or in part. I promise you, of mine honour, it shall be no manner of preiudice vnto him, but I will rather doe him all the good I can.

Ch. Madam, vpon these condicions my Chaplaine shall attend you, when you please to appoint the time.

Cur. Madam, I thanke you. Then, if it may stand with your conueniency, I shall intreat your Ladiship to bring him with you on Friday morning by eight of the clocke. I will set all other businesse apart for this. And for the better boulting out of the truth, and satisfaction on both sides, my Chaplaine also shall be here, to answer to such things, as yours shall except against. For I must tell you Madam, my Chaplaine Master Diotrefhes, doth as much applaud this Booke, as yours doth disallow of it.

Ch. Madam, I doubt not but my Chaplaine is able to shew good grounds for any thing that he shall except against. But I like it very well, that your Ladiship is pleased to appoint your Chaplaine to be here. Both I, and my Chaplaine (God willing) will bee ready at your time appointed to attend your Ladiship. But Madam (if I may be so bold with your Ladiship) will your honour be stirring so soone, as by eight in the morning.

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Cur. Nay, God helpe vs Court-Ladies; You in the Countrey haue but a poore conceit of vs, to thinke vs such idle Houſewiues, as to lye abed till eight of the clocke in the morning. But we muſt beare all with patience.

Char. Madam, if we in the Countrey thinke ſo of the Court, it is but becauſe we are willing to hope, that all the idle Houſewiues be not in the Countrey. But before I take my leaue of your Ladyſhip for this time, giue me leaue a little to ſhew my learning, and to try yours (that our Chaplaines may not ſeeme to carry all the learning away) let me obiect one very materiall point in the Booke to your Ladyſhip.

Cur. Nay Godamercie Madam; For (I wis) if we women (as light account as men make of our learning and iudgement) might but as freely as men diſpoſe, and if the faſhion were but once on foot. They ſhall find that we haue not onely Words, but Wit at Will, and perhaps as ſmart and ſprewd arguments as the moſt Scholaſtick among them. But I pray thee Madam let vs heare your obiection.

Char. Madam. I am poſſeſſed with an exceeding wonderment, that this booke ſhould find ſuch entertainment and approbation in the Court, eſpecially among (pardon my rudeneſſe) you Court-Ladies, being ſo full, I ſay not of complements, but of many employments, chiefly your ſelfe. Ye the verie curioſities of Courtly attires, and the varieties of faſhions, which not onely muſt be followed with the fiſt, but ſtudied alſo to vphold the Court credit, are they not enough to take vp all one forenoone? And then Madam where will you find time for your Matins, and other houres of Deuotion, which this Booke impoſeth vpon you? What? Will the Author of this Booke make the Court a Monaſterie or Nunnerie? Would he haue the Ladyes and Mayds of Honour, to turne Nunnes? What? Nothing almoſt, but euerie houre of the day, to turne ouer and ouer your Boords? This were a ſtrange Metamorphoſis, for Courtiers

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ers thus to keepe holy-day. And therefore Madam, I wonder, that the Court of all other, cryeth not downe such a Booke as this. Nay Madam, seeme to approue it as much as you will, yet you can neuer perswade the simplest Rusticke, that you Courtiers are, or can be euer a whit the deuouter for all this Booke. For it is impossible for you to practise one quarter of it. And taking vpon you the obseruation of such canonicall rules, as standeth not with possibilitie to keepe, either you must get a dispensation to remit the rigour of them, and to admit of such a practise of deuotion, as either your Court-leasure, or disposition can conueniently, or but indifferently performe: Or otherwise you must be driuen of necessitie either dayly to goe to shrift for absolution, or to chawke vp all your defects and failings for your general shrift: Wherein, and for which, such penance may be imposed vpon you, as you shall hardly determine, whither of the two is more grieuous, to obserue the rules for your deuotion, or to satisfie for the penalty.

Cur. Surely Madam you argue very unhappily; nor doe I thinke your Chaplaine or any man can say more to this Booke, then you haue done. But Madam, What would you haue vs to doe in this case? We poore Ladies, Protestants of the Court, are in a great strait. We are pressed on the one side with importune impossibilities, as you say: On the other, with the vrgent examples of Romane-Catholicke Ladies, among whom we conuerse, who presse vs with their exemplarie practise of pietie and deuotion in their Religion, putting vs and our Religion to shame, if wee doe not equalize at least, if not outstrip them in point of deuotion.

Ghar. Madam, all such Romish practise of deuotion is not worth Godamercie, or that it should stand in the least competition, or comparison with true deuotion. The Priests of Baal, what a stirre kept they, what zeale shewed they in launcing of their flesh, what vnwearied deuotion in the repetition of their prayers, and that euen

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vntill the evening Sacrifice, fulfilling almost all their Canonick houres, and yet all to no purpose: Whereas *Elias* Gods Prophet vsed onely a short prayer, which preuailed with God? Doe you thinke Madam, that your Roman-Catholicke Dames are euer a whit regarded of God, for all their turning ouer their Beads, or saying ouer their Beadrowes of *Pater-nosters*, and *Aue-Maries*, and they wot not what? Alas Madam, blessed be God, we are not so childish, after so long a bringing vp vnder the Word, to account such Baby-deuotion worthy of our least emulation, much lesse of Apist-imitation? Therefore Madam, if I may aduise you, away with this idle Apish Booke of Popish *Deuotion*; suffer not either your Court, or your Christian libertie so to be imposed vpon with such obseruations, as are either impossible, and at the best, perhaps vnprofitable; as whercof it may be said, *Who required these things at your hands*. But I feare I am too bold with your Ladieship. Thus you see a Fooles bolt soone shot. I will take my leaue.

Cur. Madam, I will detain you no longer, my attendance also calling me away. Therefore, till the next time, adieu Madam. Remember Friday morning.

Char. Madam, I will not forget.

THE



The next meeting on
Friday morning.

Charis.

M Adam, God giue you good morrow.

Cur. Welcome Madam. I was enen expecting of you. Haue you brought your Chaplaine with you?

Char. Madam I haue; who is ready to tender to your honour such satisfaction, as he hath in his judgement conceiued to be conuenient.

Cur. Master Iohannes, I would intreat you here to spend a little familiar conference with my Chaplain Master Diotrephes, about that Booke which your Lady hath acquainted you with. I suppose you come sufficiently instructed what to say therein.

Iohannes. Madam, I must craue pardon for my boldnesse in this my rudenesse, hoping that wherein I shall offend, my Ladies command in bringing me hither will helpe to excuse me. For as for this Booke, I confesse I was loth to meddle with it, but vpon her ouer earnest pressing of me. And besides my time hath bene verie short to informe my selfe sufficiently touching all the particulars of this Booke, which parhaps a more iudicious eye vpon better deliberation might more fully discover. Nor did I thinke it fit to trouble your Ladiships eares with any tedious canuasses to and fro; but rather to recommend it to your Ladiship in one brieue view, to peruse the same at your best leasure. And here it is in writing, praying your Ladiships honour to pardon

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don my rudenesse and plainnesse therein, according to your honours promise to my Lady here.

Cur. Sir, I thank you very kindly, wishing I could as easily requite your paines and courtesie, as I can hardly otherwise deserue it.

Job. Madam, your noble acceptance shall be to me as a most ample recompence.

Cur. I promise to bestow the reading of it thorowly.

Job. Madam, God grant you may reape much fruit thereby.

The



The Lady C V R I A reades the
Writing of M. I O H A N N E S
here set downe; concerning
the Booke intituled,

A Collection of Priuate Deuotions:

O R,

The Howres of Prayer.



S, of all Christian Duties, Deuotion *igne quid visi-*
yeelds most reuerence to God: So it *lius? Si quis*
lightly winnes most estimation with *tamen vera*
men. Then it, none more vsefull; *testa Comparat*
Againe, none more subiect to abuse; *audaces instrui*
And being abused, it is like the Fire, *si igne manus.*
Nisi predest, qd
non laedere
possit idem.
then which no Element more profitable, but none
more perilous. And the purest matter corrupted be-
comes the worst. This then may admonish vs by the
way, not to bee ouer-hastie to dote vpon, or adore all
Books for their Title sake, yeathough hauing the most
specious Name of **Deuotion** ingrauen in the Front.
There is as well a *Deuotion* blind and superstitious,
breathed from the *Bottomlesse-Pit* by him, who can
transforme himselfe into an Angell of Light: as a *Deuotion*
illuminate, and truly Religious, like *Elias* his Sacrifice,
inspired and inflamed by *Fire from Heauen*. Nor doth

A Tryall of Priuate Denotions :

the *Old Serpent* either so vsually or effectually infuse his poysonous Inchantments into mens minds, as when he propineth them in the *Golden-Cup* of demure *Denotion*. Hence, as I take it, it is, that they paint the Diuell, tempting of Christ, in a deuout *Friers Cowle*, or *Hood*, full of seeming *Denotion*, to seduce, if it were possible, euen the God of Truth with such counterfeite Sanctitie. What rabbles and swarmes of vowed Disciples (to omit other the Father-Founders of their seuerall Monasticke Orders) did those two, *S. Francis*, and *S. Dominicke* draw after them, and all by the strong incantations of their deepe *Denotion*? Yea the new *Ignatian-Order*, least they should seeme, as they are by common practise, altogether deuoid of all *Denotion*, they affect at least to weare the Badge of it vpon their Sleeue, professing themselves the Votarics of Iesus, which is the reason, that their Iesuiticall Bookes for the most part haue the Name of IHS set in their Fore-front, that men might not suspect the *Wine of Sodome* to be sold there, where such a holy Iuy-bush is hanged forth; that with *Indu* they may the more easily betray Christ with a *Hale Iesu*.



And hereupon, as it seemeth, such is the affection of the Author or Authors and Abbettors of this Booke of *Denotion*, that rather then they will be scrupulous to auow themselves affectionate Well-willers at least of the *Church of Rome*, if not rather symbolizers and inter-communers with her, yea & to be Authors of reducing this Church of *England* backe againe to that Spirituall *Egypt*, while all along without difference they shuffe all together in one Church, as more particularly will appeare in the Sequell: They sticke not to prefix the Iesuites vsuall Marke IHS vpon the Frontispiece of their *Denotion*, and vnderneath it a Votarie or two, with a Crosse deuoutly erected. As if they would with the Name of Iesus Inchanter-like, conuere downe the

Spirit

Or, A Dyall for the Houres of Prayer.

Spirit of Truth, and coniuere vp the Spirit of Pontifician Errour and Sedition againe in this our Church. So that this Booke of **Deuotion** bearing and wearing the Iesuities Badge vpon the Fore-head, wee cannot better parallell, then to that egregious dissimulation and counterfeite *Deuotion*, which Henry the Third of France tooke vpon him, when he found that he could not by downe-right force suppress the Truth with the Professors of it. Therefore he attempts what force there is in framing and conforming himselfe to be a patterne of *Deuotion* to others. Hereupon he builds *Monasteries*, vndertakes *Pilgrimages*, confirms the *Brotherhood of Penitents*, erects the *Order of Hieronimites*, is daily and familiarly conuersant with the *Capuchins*, and *Fueillans*, called *Iesuistes*, carries a *Crucifix* and *Beads* in *Procession*, with a Whip at his Girdle; causeth many Bookes of *Deuotion* to be printed; and to conclude, he institutes the *Order of the Knights of the Holy Ghost*, founded vpon such conditions, as tye them by a strict and sacred bond to the *Church of Rome*. And wherefore all this? Saith the *Storie* (to omit other complementarie ends) For the entertainment of a number of *Minions*, and *Horse-Leeches*, to whom they must rather weigh, then tell Money; But chiefly to pull downe the *Protestants*, to undermine them, by this Lure of worldly greatnesse, withdrawing the chiefe Heads, who could not attaine to this high and statelie degree of *Knighthood*, but by renouncing of their Religion. But see the mischief of it; this dissembled *Deuotion* not so well fitting with his other humours, of Feasts, Maskes, sumptuous pastimes, drawing on new impositions to maintaine them, led the first dance of rebellion; While (saith the *Storie*) the *Queene-Mother*, and those of *Guse*, seeing the King drowned in these delights of Court, did willingly entertaine him in that humour, that either busying him in numbring his *Beads*, or treading the Measures of a Dance, themselves might hold the Raynes of Government,

John de Serres
in his Historie
in Henry 3.

A Tryall of Private deuotions:

ment, and dispose of affaires of State without controule. What way also this made for the *Spanish-Faction*, working by his *Indian-Gold*, the *Storie* sufficiently toucheth. But this by the way. The paralell I confesse is vncuen, in regard of the persons compared, the one a Prince, the other meane Parsons: But the things compared are not so vnequall, as Popish *Deuotion* on both sides; That, adorned with the Badge of the *Holy Ghost*; This, of *Iesue*: In both, those two Diuine Persons in the *Trinitie* most hellishly and impiously prophaned, being made the Badges of those, who are professed Vassals of *Antichrist*, that Man of Sinne, and being worne by such as would still be reputed Protestants, they are the verie Ensignes of Apostacie from Christ to *Antichrist*; and therefore how true Seruants and Subiects such can be to Protestant Princes, who by their *Order of Knights*hood are sworne Liegemen to the Pope, I leaue to others to iudge. Onely that King caused to be published sundry Bookes of *Deuotion*, yet all of one Meale: But this Booke hath no fellow, must alone be published for a singular and vniuersall Platforme of all *Deuotion*, silencing and suppressing all other Bookes of the like nature. So that what entertainment, in time, is this deuout Booke like to find in the World, when none else shall be permitted to be printed, yea, when as not onely Bookes of Religious *Deuotion*, but also of sound Doctrine, may not be allowed to see the Light? As therefore Popish *Deuotion* is the Daughter of blind Ignorance: So on the contrarie, this *Deuotion* is like to proue the Mother of Ignorance; verifying the Riddle of the Water and Ice, mutually bread of each other, *Mater me genuit, eadem mox gignitur ex me.* And so plausible is this Booke of *Deuotion* to all Papists, as they begin to triumph, not sticking to say, that they hope ere long these faire and towardsly beginnings will grow on a pace to the full & vniuersall reestablishment
of

Or, A Dyall for the Houres of Prayer..

of their *Romane-Catholique* Religion here in England, telling their seduced Disciples (as one of them, now reformed, blessed be God, told me) that wee had now already at *London* a **Booke of seven Sacraments** publicly allowed. In summe therefore, let not the Authours of that Booke disdain to be vulgarly reputed and reported for the Seruants of the Church of *Rome*, whose Badge, specially, that of the Iesuites, they stick not to put vpon the Front of their **Deuotion**. And so much for the first Frontispeece of the Booke.

Now to the next Page, wherein they farther this *Septenarie horarie* forme of **Deuotion** vpon the practise of the ancient Church; And these houres of **Prayer** are compiled, much (saith the Book) after the manner published by authoritie of *Quene Elizabeth* 1560, &c. First for the ancient Church of Christ; No Church did anciently obserue, or precisely prescribe these **Seven houres of Prayer**, duly and daily to be vsed, as the Author or Authors would beare vs in hand. How ancient I pray you is this Canonically obseruation? Forsooth Pope *Pelagius* the Second was the first Instituter of the **Seven houres**; And that was towards 600 yeeres after Christ. This was some-what ancient. But what authoritie haue we for it? *Pamelius* vpon *Cyprian* saith, *They say so*, that this *Pelagius* was the first Instituter. Onely, *They say so*. Though *Polidor Virgil* speake a little more confidently, *Satis constat, It is apparant enough*; but tels not whence. Nor doe I find this *Septenarie* to be more ancient, then Pope *Gregory* the Ninth, who composed the Decretals, about 400 yeeres agoe. He indeed sets downe the **Seven Houres**, in the Title of his Chapter (iust as truly, as our Author in the Title of his Booke) deriuing the same from some spring of Antiquitie, and namely, the *Agathen* Councell Prouinciall in *France*, which was, some 800 yeeres before his time. But the Pope there

*Dec. de Celebr.
Missar.
C. Praeb. tit. 41*

Conc. Agath.

A Tryall of Priuate Deuotions :

committed a foule error in setting downe **Seuen Canon-
nicall Houres**, for two : The *Agathen* Councell mentio-
ning but two Houres of Prayer, the Morning, and Eue-
ning. So that the best authoritie, and heariest antiquitie
for your **Seuen Canonnicall Houres**, is *Gregory* the
Ninth, Pope of Rome. This is that ancient Church,
wherein this practise appeareth first to be decreed ; and
solemnly obserued. This Pope then first decreed the
Seuen Canonnicall Houres. But of whom to be obser-
ued ? Namely, of the *Priests, Friars, Monkes*, and such
like Holy-day-persons, for the most part *Male foriati
homines*, as Rome could afford enough. Of others hee
saith nothing, saith the Glosse ; although it say, *Others
seeme not to be bound, but surely they are*. But the *Priests,
Monkes*, and other *Notaries* were specially bound to
keepe them constantly. Which seemes to be the reason
why it is probable, that some haue coniectured *Pelagius*
the Second to haue bene the first Institutor. For about
his time did all kind of Menkes, and such like Orders
begin exceedingly to be multiplyed ; many of them ta-
king vpon them such a strict discipline, as might admir,
yea in some sort necessarily require so many **Canonnicall
Houres of Prayer**, at least to refresh the tediousnesse
of that austeritie, wherwith they exercised their excreame
patience. Some Monkes were called *Insomnes*, for their
continuell watchfulnesse ; And what could they doe bet-
ter, but pray, to entertaine the tedious Nights, and va-
cant Dayes ? Some did so macerate themselves with im-
moderate fasting, and course fare of small quantitie, that
they made themselves vnable to doe any thing, but pray,
if that. Others coopt themselves vp, in such short, and
narrow, and low Cells, as vneath they could either lye
along or stand vpright ; So that the best and easiest po-
sture for them, was to bee on their knees praying. Others
forsaking humane societie, and liuing among the wild
Beasts, called therefore *Armenta, Droues, or Heards*,
feeding

Niceph. l. 15.

c. 23.

Euag. l. 1. c. 21

See Cent. 5. c. 6

de Ceremoniis.

Or, A Dyall for the Houres of Prayer.

feeding on Roots and Grasse, and lodging *sub Dio*, or in the Caves, what could they doe else, but (if they had so much sense left them) pray?

Now, seeing our Author will needs reuiue and recommend to the Church of England these his **Seven Canonicals**: Vpon whom will he impose their obseruation? Vpon Courtiers? Alas, they are taken vp with a thousand thoughts, perhaps, how to rise higher; perhaps, how to keepe their standing; perhaps, how to preuent and take off enuie; perhaps, how to appease such an Opposite; perhaps, how to purchase such a Friend; perhaps, how to compass such a preferment; but specially the Female sex, incombred with a thousand womanish Ceremonies, if not *State-proiects*, or their owne honours (as I heard once a great Lady of the Court say, there was neuer a day went ouer their heads, but once at least their heart ake) so as they cannot attend such tedious **Canonically Service**. Or Citizens, or Countrey-men? They haue their Vocations to follow, which if they should intermit, to say ouer this Booke of **Deuotion** daily, and duely, as it prescribes, How should they liue? Except yet could perswade them to a thinner dyet, and courser habite, too good an allowance for an idle life. Or will you impose it vpon the Priests, or Ministers of the Church? But you know our Golden-Priests (I meane in the best sense) are not like those Woodden-Ones in the Church of Rome, who hauing little else to doe, but to say ouer their Masse, or a few matens, had need to be exercised with **Canonically Houres**, to keepe them at least from worse exercises. But you know, most Ministers in the Church of England are labourious in their Calling, who if they should precisely euerie day say ouer your Booke of **Deuotion**, they should haue little time left to prepare conuenient Food for their Flockes on the *Lords-day*. Although perhaps you could bee content to dispence with that; Nay rather, if ye will needs inforce your

A Tryall of Prinate deuotions:

your **Houres** vpon vs, lay them vpon dumbe Priests, such as either cannot, or dare not, or at least will not preach the Word to their People. These being the men, that cry so much for long Prayers, and short preaching, you might doe well to bring them to a **Canonically obedience** of your **Canonically Houres**, and that they performe the same not by Proxie, or Curacie, but in their owne Persons. Otherwise if you cannot find Holy-day-men enough to take your Booke to taske, what doth it import else, but a necessitie of bringing in Monkerie, and so of erecting Cells againe, for the practise of your **Deuotion**? Which I trust all your **Deuotion** will neuer bring to passe.

In the second place, from the practise of the ancient Church, the Author descends to defend his **Septesimion** **Deuotion** to be **Such** after the manner, published by authoritie of **Quene Elizabeth**, 1560. **Such** after the manner, is indeed a prittie qualification of the matter: Much-what, not so altogether. But for your **Such**, *Distingue tempora*, Distinguish the times. That **Horary** the Author speaks of, was set out neere the first yeere of her Reigne, when as Poperie was not buried, nor the Gospell out of her Cradle. That Noble **Queene** of cuer blessed memorie, in the beginning of her Raigne, did for the present prudently conuiue at, and set some things, which afterwards by degrees she suffered to vanish. For the purpose: In the verie beginning of her Raigne, before her first Parliamtent, She set forth a **Proclamation**, inhibiting all Ministers in and about London, and elsewhere, to preach at all, lesse or more, but onely to read Seruice, vntill further order from her Maiestie. Is this a good Argument for the Author, or any his Factors by his seeming **Deuotion** of making many long Prayers, to shoulder Preaching out of the Church, or to weyne the People from hearing, because forsooth, **Queene Elizabeth** once by **Proclamation** prohibited Preaching, and allowed

Or, A Dyall for the Houres of Prayer.

allowed onely reading of Service? But how long lasted this restraint? No longer then the Parliament approaching, wherein was most happily established the libertie of Preaching the Gospell, and administering the Sacraments. Take another example, in the dawning of the Gospell in England before her time, in King *Henry* the Eighth his Raigne: The Lord *Cromwell* in his English Primer, 1535, in the Preface before the Letanie, Apologizing his leauing out of the Letanie in his former Primer, saith, *Wherefore, for the contentation of such weake minds, and somewhat to beare their infirmities, I haue now at this my second Edition of the said Primer, caused the Letanie to be printed, and put into the same, &c.* Marke, *For the contentation of weake minds.* Thus in the Primitive Church some things were tolerated during the Infancie of it, which afterwards were quite abolished; as *Acts* 15. The abstayning from *Blood, and strangled*, was inioyned the Gentiles for a time. And why? *For* (saith *S. Iames* verse 21.) *Moses of old time hath in euerie Citie them that preach him, being read in the Synagogues euerie Sabbath day:* So that for offending the Iewes, the Gentiles, among whom they liued, must for a time forbear to eat *Blood*, and that which is *strangled*. So in the beginning of *Reformation* in England vnder that blessed Queene, there were many Papists, of whom there was a tender respect, to offend them as little as might be, vntill the clearer Light of the Gospell, like the Sunne mounting, should of it selfe dispell and chase away all those mists. And in our *Common Prayer Booke*, in the Admonition to the Communion against Sinners, haue we not these words, *In stead of which godly discipline, it is thought good, &c.* By which examples wise men may learne, not to take vp all former precedents as currant for present times. Many things might be winked at in the Infancie of the Church, which are not tolerable

A Tryall of Private Devotions:

lerable in her riper age. In that *Horarie* set forth 1560, there was a tender regard had of the weaknesse of the time, to allow of such things, which in these times of the cleare Light of the Gospell, and full growth of the Church would be ridiculous. *When I was a child* (saith the Apostle) *I did as a child, I imagined as a child; but being a man, I put away childish things.* Were it not absurd and ridiculous for a man growne, to fall to his old childish sports and toyes againe? And wee know that suddaine changes from one extreme to another, euen from euill to good in a State, are difficult, if not dangerous, being not discreetly carried. Nor could it be expected, that the Church hauing been long pent vp as it were in a Dungeon, and comming suddainly forth into the broad Light, but it should at first be tender-sighted, till after a while her eyes were better inured to looke vpon the Light. Or being but newly pulled out of the Puddle of Poperie, that by and by shee should bee washed cleane from all spots. As *Luther* intreats his Readers, if they find in his Writings any thing smelling of the old Caske of Poperie, that they would remember; he was once a poore Monke. And for any in these dayes, of a long and well-setled Church, to plot the bringing in againe of Poperie, they know it well enough, their way is not to doe it forth-right, but by many insinuations, and winding wayes, as, to suppress all printing of Bookes against Papiſt, to print and publish such Bookes, as doe in part maintaine our Church, and in part comply and symbolize with Poperie, and by seeming to slight Poperie, slyly to bring it into credite; to reſtraine Preaching as much as may be, by laying burthens vpon the Ministry; to suffer none to come to any place of eminencie in the Church, but through Simony-gate, or Ambition, and such by-wayes, to make sure if possible a corrupt Clergie; if any bee sincere
and

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and bold in lashing of Sinne, especially rainging sinnes, to snap him vp, and muzzle him for barking, and such like. But to conclude the former point of the Authors Allegation of that *Horary* set forth 1560, and for the further making good of the answer thereto; it will not be impertinent here to insert, what he addeth in his Preface, page 7, quoting in the Margent together with that 1560, another set forth by the same authoritie, 1573.ouer against which words, his Text hath these words:

These Prayers, which for the most part, after the same manner, and diuision of Houres, as here they are, hauing heretofore bene published among vs by high and sacred Authoritie, are now also renewed and moze fully set forth againe, &c. Where he confesseth againe, that he followeth these former Precedents (but) **for the most part:** No, nor that neither; For examining the Copies well, we find great difference: For besides many other good things, hee hath left out the Hymne, wherein is, *Pellito falsam, infere veram Religionem. Consceleratum perde Papisimum, &c.* And *ex Psalmo secundo, Hoc tempore sentimus Deus Opt. Max. non solum Antichristum, &c.* But what he leaues out against the Church of Rome, he puts in for it; as a faire Iesuiticall Frontispeece, **Seuen Sacraments of the Church**, and the like. It would fill a whole Booke, to note all the differences. But herein lyes the maine matter, that he couples the Booke of *Deuotion* set forth 1573 with the other 1560, as if they were all one. For hee quotes in the Margent, **The Doxary set forth with the Quenes Authoritie. 1560, and renewed 1573. Imprinted with W. Iulledge at London, by William Sars.** It is well that the Copies of those Moth-eaten Bookes are yet extant, at least to bee an euidence, how farre forth the Author herein speaks truth. Yet, if he had inquired

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a little more diligently, hee might haue found another set forth by the same sacred Authoritie, Imprinted by the same foresaid *Wiam Seers*, in the yeere 1564, being the seuenth of that blessed Raigne. Now comparing these three Copies together, I find the two last verie different from the first, not onely in their Forme and Matter, but in their Title. For the first, in 1560, is intituled, *Horarium*: But the two succeeding, the one 1564, the other in 1573, are intituled *Preces privatae*, &c. The *Horarium* indeed setteth downe the *Houres of Prayer*; but the two latter Bookes recommend onely Morning and Euening Prayer, with their Matter and Forme, together with a short Forme at ryfing, and going to Bed; but without prescribing at what houres. Obserue then in the first place a notable difference. The first Booke of *Devotion*, as comming neerest to the time of Poperie (the Gospell being yet but as it were in the dawning) bore some resemblance to those Canonickall Formes of Prayer formerly vsed in time of Poperie; and so was called *Horarium*. Yet this was in Latine, seruing chiefly for the vse of all Clerkes, or old Cloysterers, to content them for the time, till better prouision might be had, and till their stomackes could digest stronger Meat, and their Eyes endure the clearer Light. So that within foure yeeres, the *Horarium*, disclayming further Affinitie or Cousen-head, so much as in Name with the Popish *Horaria*, in the next Edition, and so forward, put on the Name of *Preces privatae*, and that in *Studioforum gratiam collecta*, &c. Priuate Prayers collected for Schollers or Students, such as vnderstood the Latine Tongue, to the end such especially being informed in the right forme & manner of Praying, might the better instruct others in the same dutie; that so by degrees, all Popish superstition and erronious deuotion might get them hence into their darke Cells.

Note

Or, *A Dyall for the Houres of Prayer:*

Note againe, that the third Edition of those Prayers, 1573, was yet more exact, then the former in 1564, and much more different, as the more distant still from the *Horarium. Vetera transierunt, &c. Old things are passed away, and all things now become new*; The Gospell now promouing all things towards their perfection. And now when all is done, would the Author with his, bring vs backe at least to the brinke and borders of Poperie againe, by his *Canonick Houres*, and the like? Being now men of ripe yeere, would he haue vs to become children againe? And after we *haue begun*, and gone on so farre *in the Spirit*, now to be *made perfect in the Flesh*, by turning backe to *beggerly rudiments*? After the cleare Meridian Sunne-shine of the Gospell, would he reduce vs to those duskyish dawning shadowes, out of which that first *Horarium* was but newly peeped, but to last no longer then till time might more fairely shake hands with all Popish shadowes? As the Iewish Ceremonies had a time, euen after the establishing of the Gospell, for their solemne *Obsequies*. But to conclude, the plaine truth is, to such a passe is Poperie now come in these our dayes, that if euer, the Church of England ought henceforth to haue the least correspondence and conformitie with it; yea to bee so farre from renewing any old acquaintance with it, as vtterly to shake hands; And if any Raggies or Reliques of that Whore haue beene patched to our Mothers Robe, we ought to rip it off, and strippe our selues of it. *Rome* is now fully reuealed to be the *Whore of Babylon*; the Pope, the Head thereof, to be that *Man of Sinne*, that grand *Antichrist*; which for any Learned man not to see in these dayes of the Gospell, is to stumble at Noone-day, yea to bee stricke blinde at the cleare Light.

A Tryall of Prinate deuotions :

It followeth in the Title : **Taken out of the Holy Scriptures, the Ancient Fathers, and the Diuine Service of our owne Church.** Here be three Authorities, the least whereof not to be contemned. The first is, that he saith his **Houres** are taken from the **Holy Scriptures**. His Quotations are strowed all along the Booke ; but so, as if we amasse all the generall Precepts and particular Practices of Prayer in Scripture into one *Canon* or Rule, there should not be one Houre, or Minute, thoroughout the Day and Night, which wee should not spend altogether in Prayer. So that the abusive vnderstanding of Scripture in this kind was that, which brought the *Eucheta* to doe nothing else, but pray. The Scriptures commend to vs specially two times of publike Prayer for the Day, the *Morning* and the *Euening Prayer*, the one about our Nine in the Forenoone, the other about Three in the Afternoone, which our Church followeth ; These two were called the *Morning* and the *Euening Sacrifice*. Hence it is, that Christ began to be offered from the Morning Sacrifice, to the Euening Sacrifice, as sanctifying all our Sacrifices of Prayer and Prayse, Morning and Euening, in that *Sacrifice of himselfe*.

But he speakes here of **Prinate houres of Prayer**. And where will he find in Scripture any such practise, as the obseruation of his **Seven Canonically Houres** : *Daniel* prayed three times a day. Yea *Dauid* saith, *Seven times a day will I prayse thee*. But that's of *Prayse*. And though it may be meant also of Prayer, it signifieth onely his frequent praying, farre from a superstitious obseruation of **Canonically Houres**, in those dayes not hatched, or heard of. But of Prayer he saith, *Euening and Morning, and at Noone-day will I pray, &c.* But for all this Mans colouring the matter with **Holy**

Or, A Dyall for the Houres of Prayer..

Holy Scripture, he hath no other **Scripture** for his **Canonick Houres**, but the Popes **Scripture**, in his *** Decretalls**; where the Pope takes all his **Canonick Houres** from the Actions about Christ in his death. As in the Glosse :

Compare this with pa 86. in his later editio, wher hee mentioneth the Decrees of the Church.

*Hac sunt septenis, propter quæ psallimus horis,
Matutinalis at Christum, quæ crimina purgat,
Prima replet spiritus, causam dat Tertia mortis,
Sexta crucis nescit, laus eius Nona bipartit,
Vespera deponit, tumulto Completa reponit.*

Indeed the *Scripture* doth so command this excellent dutie of Prayer to vs, as that no time should exempt vs from it, but that wee should bee diligent in the practise of it vpon all occasions, and especially keepe constantly our Morning and Euening Sacrifice priuate, and publique also, as the day requireth; Yea to let no oportunitie slip, wherein wee are not breathing out some Eiaculations, out of a sense and feeling of our manifold infirmities, and necessities. But no where doth the *Scripture* prescribe a set **Septenarie** forme of **Devotion**, as the Authour would impose vpon vs.

In the second place, he nameth the **Ancient Fathers**. But these sayle him as much for his purpose as the *Scriptures* doe. Indeed the **Fathers** doe euerie-where (following the *Scriptures*) inculcate and presse the incessant practise of Prayer: *Hora nulla a Christianis excipitur, quò minus frequenter, ac semper Deus debeat adorari, &c.* saith Cyprian: *No houre is exempted from Christians, that God might not frequently and alwayes be adored.* And he saith indeed, that in his time, the times and exercises of Prayer were much encreased. Yet he no where setteth downe **Seven Canonick Houres**.

Cyp. de Orat. Dom.

Et. Cons. li. 8. c. 40. for 34.

Yea

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Yea *Clemens Romanus*, a great Authour with him, though mis-quoted, in his *Constitutions* (which euen *Pontificians* themselves haue confessed to be counterfeited) yet sayle him at least in two of his *Houres*, as *Compline*, and the last. Onely *Gregory* the Ninth failes him not, being, as I said, his first compleat Author of his *Seuen Canonicals*.

But after the *Ancient Fathers*, in the third place he nameth the *Diuine Service of our owne Church*, out of which his *Houres* are taken. Now surely for ought that euer I could learne out of our *Service Booke*, I can find but two set *Houres of Prayer*, besides certaine priuate Prayers recommended to priuate Families, for Morning and Euening; with a godly Prayer to be said at all times, in the latter end of the Booke: Vnlesse out of this Prayer to be said at all times, he would picke out his *Seuen Canonically Houres*. But whereas hee seemeth to ground the Forme of his *Deuotion* vpon the *Diuine Service of our owne Church*: On the contrarie, he offereth foule violence to that more exact and profitable Forme, prescribed in our *Liturgie*. For whereas the Forme of Prayer in our *Communion Booke* is so compiled, as that by a daily practise thereof the whole or most part of the Old Testament is read ouer once in the yeere, and the New Testament three times, and the whole Booke of *Psalmes* once euerie moneth: The Author or Authors of this Booke, intruding a new Forme of *Deuotion*, hereby cozen Gods People of their allowance in the Scriptures, while in stead of the whole, he cutteth out heare a Peece, and there a Peece, here a Quarter of a Chapter, and there a Quarter. Herein crossing the *Communion Booke*, which in the Preface flatly reprobeth this verie practise of the Author, in these words: *Now of late times a few of the Psalmes haue bene daily said, and oft repeated,*
and

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and the rest utterly omitted. And is it not so in this Booke of *Devotion*? Doth he not confine vs to a narrow circle of so many *Psalmes*, so many peeces of Chapters, so many *Laudes*, as he calls them, to be repeated ouer euery day? Doth he not hereby rob vs of the rest of the *Scripture*, *Chapters* and *Psalmes*? We like our Communionbooke better then so, thus to exchange it to our lesse. *All Priests and Deacons* are bound to say *dayly* the *Morning* and *Evening Prayer*, either *prinatelly* or *publiquely*, except they be letted by *Preaching*, *studying of Diuinitie*, or by some other *urgent cause*. Thanks be to God there are plenty of manifold *Psalters* and *Testaments*, as easie to carry in mens pockets, and I am sure farre more profitable to edification, then this booke of *Devotion*. Yea, and it will appeare all along this booke, how soeuer he seeme tenderly affected, and deuoted to his mother Church, and to our diuine Service, that neuer any (though Popish) booke published this threescore yeares vnder the name of *Devotion*, hath more slyly and subtrilly vndermined the state of this our Church, then this doth, while it would confound our Church with that of *Babylon*; whereof more hereafter in the proper place. So much Preface to the
in generall of the state of this Booke, occasioned by the
the two first title Pages. *Communion*
book.

The Preface.

NOr to intangle our selues with perplexed questions, as whither all prayers, other then set prayers, and those either the Lords prayer, or the Churches publicke formes, or this Authors *prinate formes*, be denyed to Gods people, or Ministers, as vttered from *prinate spirits and Ghosts of their owne*) they are the words of the *Preface*) wherein perhaps the Author takes the liberty to bewray his malice, or ignorance, or want of experience of the supply of the *spirit of Christ*, helping our *infirmities* in prayer, *Rom. 8 26. Phil. 1. 19.* as not hauing his *Wits exercised* that way: we haue occasion giuen in the first place to touch vpon the second reason of these his houres: the words are, *To let the world vnderstand, that they who giue it out and accuse vs here in England to haue set vp a new Church, and a new faith, to haue abandoned all the ancient formes of pietie and deuotion, to haue taken away all the religious prayers and exercises of our forefathers, to haue despised all the old Ceremonies, and cast behind vs the blessed Sacraments of Christs Catholick Church, &c.* Is not here a sound reason, for the bringing in of old Popish *Ceremonies* and superstitions, and such trumperies into our Church, to the end that Popish mouthes may be stopt, who slander our Church in this behalfe, for antiquating all *old Ceremonies*, whereof the obseruation of the seuen *Canonicall houres*, is one? Then, belike we must set vp Popery againe, at least in a good part, onely to appease the clamours of Papists, accusing vs for Nouelists. But take heed what you doe; for vnlesse you meane thus by degrees to reare vp the whole tower of Babylon again in England,

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land, you strue in vaine to stoppe their mouthes, who will haue all or none. But in the meane time remember what your *Mother the Church of England* (if yee be indeed her true bred sonnes) saith, *Of such Ceremonies, as bee vsed in the Church, and haue had their beginning by the institution of Man. Some at the first were of godly intent and purpose deuised, and yet at length turned to vanity and superstition: some entred into the Church by vndiscreet deuotion, and such a zeale as was without knowledge; and for because they were winked at in the beginning, they grew dayly to more and more abuse, which not onely for their vnprofitablenesse, but also because they haue much blinded the people, and obscured the glory of God, are worthy to be cut away, and quite reiected, &c.* Heere consider, whether your seuen *Canonicalls* bee not of the number of those *Ceremonies*, which haue had their beginning by the institution of man, by *Pope Gregory 9.* as wee haue shewed, and perhaps for a good intent and purpose, yet at length haue turned to vanity and superstition, as is manifest both by the doctrine and practise of the Church of Rome; or such, as hauing entred into the Church by vndiscreet Deuotion, and zeale without knowledge, and for because winked at in the beginning, and growing dayly to more and more abuses, our Church not onely for their vnprofitablenesse, but because of their much blinding of the people, and obscuring Gods glory, hath thought worthy to cut away and cleane reiect. Consider it, I say. For hath not our Church among many other superstitious Ceremonies, quite caltheered this of your *Canonicall houres*? But thereupon she heareth, *A nouellist, a setter vp of a new Church, and a new faith, to haue abandoned all the ancient formes of piety and deuotion, to haue taken away all the religious exercises and prayers of our forefathers, to haue dispsed all the old Ceremonies &c.* But of whom doth our Church

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heare this? Of the Church of Rome. And can she blame Rome for it? But Charity would, or Christian prudence, or I wot not what tender care of her owne reputation, being thus exposed to the obloquy of her enemy, she should salve the wound againe, which the venomous tongue hath made, *How?* The Authors of this booke, her pregnant young sonnes, though no small babies (I wis) can tell their old Mother, shee must now after threescore yeares & more (seeing there is no other remedy) in her old age turne over a new leafe, begin to renew her old acquaintance with her stepmother, or elder sister at least, the Church of *Rome*, intertaine some of her old ceremonies againe as religious, which long agoe she abandoned as superstitious; receiue, reuiue that faith, and religion as the Old, which earst she reiected as the New; thus after shee hath begun, yea so many yeares continued and growne vp to a ripenesse *in the spirit*, she must with the foolish Church of Galatia *be made perfect in the flesh*. But we *hope better things* of our reuerend Mother, that with aged *Sophocles*, accused by his sonnes of carelesse improuidence in gouerning his family, she will vindicate her wisdom and motherly authoritie over her darling, but ouerdaring sonnes.

As for that other clause, of hauing it cast in our dish, that we cast behinde vs the blessed Sacraments of **Christs Catholicke Church**; which cannot be objected to our Church, but onely because we allow no more *Sacraments*, but two (a point not a little materiall, if well weighed) of this we shall haue occasion to speake more, when we come to his *Sacraments of the Church*. Onely by the way this is a faire inducement to draw on his *7. Sacraments*, for otherwise how shall be thereby acquit vs (forsooth) of the grieuous scandall and imputation, which the Church of Rome layes to our charge, of our reiecting the *blessed Sacraments of Christs*

Or, *A Dyall for the houres of Prayer.*

Christs Catholike Church? As if he should say (as in effect, and almost *totidem verbis* he doth say) They charge vs falsely, in saying that we cast behind vs the blessed Sacraments of *Christs Catholike Church*; alas, silly simples: these men do little else but bewray their owne infirmities, and haue moze violence oꝝ will, then reason oꝝ judgement, soꝝ what they say; the common accusations, which out of the abundance of those partiall affections that transport them the wrong way, they are pleased to bring so frequently against vs, being but the bare reports of such people, as either doe not, oꝝ will not vnderstand vs, what we are. Doe we cast behind vs the blessed Sacraments of *Christs Catholike Church*; Who told you so, I pray you at Rome? No; I would ye well wist it, we hold seuen Sacraments, the same Sacraments that the Church of Rome, *Christs Catholick Church* holdeth as shall appeare by good prooue anon. But leave we his prooue to the fit and proper place, and prosecute we the rest.

The Authors
owne words: in
his Preface,

His third reason for his seuen Canonicals, is, foꝝ the ease of those, whom earnest lets and impediments doe often hinder from being partakers of the publick; here they may hauing a daily and deuout oꝝder of private prayer, &c. First what an incongruie is this, to prescribe these his houres to men earnestly employed in worldly affaires? Indeed the obseruation of these houres is proper (if for any) for such as liue a Monasticall life, *Abbey Lubbers*, as we say, such as haue nothing else to attend but to be busied with their Beads. And againe, for all kinde of persons in our Church, blessed be God, we haue plenty of *Psalters*, and *Testaments*, wherein they may as profitably (I trow) exercise their vacanthoures, as in these consarcinated and new moulded prayers. And in the third place, doth not this new *Rubrick* of our Author trench & intrude

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* In the end
of the Preface
before the
booke of C. C.
mon prayer.

vpvpon those formes of prayer both publicke and pri-
uate, which by our Church are generally prescribed
for all persons in the dayly practise of their Deuoti-
ons? And are not * Ministers in particular admonished
to read the *Morning and Evening Prayer* priuately eue-
ry day, in case (at least) if hee bee not hindered
by his studies, and other employments of his cal-
ling?

Againe, in the same Clause, he glancingly giues a
sound by-blow to those, that stand vp in maintaining
the quarrell of Gods truth against Popish perturbers,
and Pelagian innovators; the continuall and curious
disquisition of many vniuersall questions among vs,
being nothing else, but onely the new seedes, or the
old fruits of malice, and by consequence the enemies of
godlinesse, and the abatement of true deuotion. This
man would willingly fold his hands, and wrap vp all
his *Deuotion* in the mantle of ignorance, the *Mother*
of his *Deuotion*. Like to the gloworme, or rotten post,
that shines not, but in the night, so shines his deuoti-
on, without light, or heat. Or at the best, like a wādring
ignis fatuus. And how should the lamp of true Deuoti-
on flame forth and burne in holy feruency of effectua-
ll prayer, if it bee not fedde with the oyle of sauing
knowledge, being pressed forth more copiously by
the ventilation of errours, and dissipation of mysts,
which would dampe and extinguish all. Nor is he con-
tent, here with but this blind *Deuotion* of his hee dare
call that true deuotion wherewith God is moze deligh-
ted, and a god soule moze inflamed, then with all the
subtilties in the world: when at one dash he intere-
seth God, as an approuer of his superstitions and blind
Deuotion, and a disallower of his owne fundamentall
diuine Truthes, as busynedlesse subtilties, yea as new
seedes or old fruites of malice, and as the enemy of Godli-
nesse, and abatement of true *Deuotion*.

His

Or, *A Diall for the houres of Prayer.*

His last reason is, that this his booke of Canonick Houres, might stirre vp all those, who are coldly affected to the like heauenly dutie of performing their daily Christian deuotions, &c. Thus this man hopes to conuert all England at a cast, and bring them within the circle of his Canonick houres, wherein they may trauesse and turne round their Beads, as a blind mill-horse in the round. *Impius ambulat in Circuitu.*

As for his exact and compleate Calender of Saints, we omitt it, as too tedious, and fitter for the Almanack-maker to examine. Onely we cannot but touch vpon his times, wherein *Marriages are not solemnized*: as, from *Aduent Sunday* until 8. dayes after the *Epiphanie*: from *Septuag. Sunday* until 8. dayes after *Easter*, From *Rogation Sunday* until *Trinity Sunday*. All which times summoned vp together, according to the computation of his owne Calender, take vp about 19. weekes from the yeare. Now (vnder *Benedicite* be it spoken) where doth Gods sacred word suspend or prohibite any times from sacred & solemne nuptiall rites? I remember it warnes vs of the *perilous times of the last dayes*, wherein men should giue heed to *seducing spirits and doctrines of Demils*. *1. Tim. 4.* And what be those? The Apostle there tels vs, *Forbidding of marriage, and abstaining from Meates*. Now God blesse the Church of England from such *seducing spirits, and Doctrines of Demils*. And is not the prohibiting of marriage for some certaine times in the yeare (and those no small times neither, as incroching vpon about a third part of the yeare) as well as forbidding of marriage to certaine persons, as Priests, a branch (at least) of that very *forbidding of marriage*, which the Apostle calleth a *Doctrine of Demils*? And might not the same Church, which prohibited aboue the third part of the yeare, haue also, with the allegation of a few more plausible

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plausible pretences of holinesse, or so, brought all *marriages* to seeke and sue for *licences* in the Court? But blessed be God that these prohibited times are not any where set downe either in our *booke of Common Prayer*, or any other bookes containing the Doctrines of the Church of England, whereunto Ministers subscribe; least all should either absolutely haue cause necessary nor to subscribe, or, subscribing to such a Decree, they should proue a very packe of *spirits of Error*, teaching, or at least *subscribing to Doctrines of Demils*.

But let vs heare the Authors reasons, why in such times *marriages* are not usually solemnized? Some of these (saith hee) being times of *solemne fasting and abstinence*, some, of *holy festiuitie and toy*. Both fit to be spent in such sacred exercises; without other vnnecessarie auocations. So he. Alas! Neither times of *fasting*, nor times of *feasting*, for marriage. Indeed for time of fasting and prayer something may be said; Yet with qualification.

The Apostle saith (speaking to the man and wife) *De fraud you not one the other, except it be with consens for a time, that yee may giue your selues to fasting and Prayer, and come together againe, that Satan tempt you not for your incontinency.* A respect then might be had to fasting and prayer, euen to them that are married. But how? Doth the Apostle inioyne them by some *Apostolicke Constitution or Canon*, to abstaine for such, or so long a time, vnlesse they will purchase their libertie with a *Licence*? No such thing. He leaues that to their owne liberty and referres it to their mutuall consent, not limiting themselves to any set time, least in the meane time *Satan tempt them for their incontinency*. Much lesse doth he confine them to mutuall seperation ten leauelong weekes together. A shrewd time for *Satan* haply to worke vpon. Yea and this
ten

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ten weekes limitation from *Marriage* (by the Authours allegation) falls unhappily (if wee goe according to the course of Natures rules) vpon the most dangerous season of the yeere, the Spring-time, wherein the blood and spirits are most stirring. But our authour takes order for that, hee will haue them well macerated and mortified, tempered and tamed with *aine wches fast*. The which had need to be full strictly imposed vpon young people not married, to discipline and keepe them in order, especially such as haue not the gift of continencie, and cannot without danger stay till those ten weekes be expired. And we know, that our *Communion Booke* alledging the authoritie of the *Apostle*, saith expressly, *That such persons as haue not the gift of continencie, might marrie, and keepe themselves undefiled members of Christs Body*; where also no time is limited, or excluded.

But whatsoever our Authour may pretend for the time of solemne fasting and prayer, as not seasonable for marriage: Yet to restrain men from marriage in times of *Festiuities and ioy*, may seeme to be very unreasonable. For what times fitter for *Solemnizing* the Rites of *Marriage*, then times of *Festiuities and ioy*? Yea, but the Authour doth not exempt all, fast or festiuall times, but onely such as are *Solemne and Sacred*, holy times. That's somewhat to the purpose. *Holy times*. Alas poore Marriage, art thou now become so vnclane, unholy, as to be shut out from holy times? Thou wast wont to be *Honourable among all, and the best undefiled*; If wee may belieue the *Apostle*. And our Church calls it, *The Holy estate of Matrimony*. Yea, and if wee may belieue our Authour, and if hee haue not forgotten himselfe, he placeth *Matrimony* among his *Seven Sacraments*. And if it be a *Sacrament*, is it not holy? And if *Holy*, is the celebration of it vsurable for *Holy times*? But *Marriage* (it seemeth) is an *vnecessary anacathion*, as our Authour termes it.

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An *vnneccessarie* anocation? And is it not a necessarie vocation? How then an *vnneccessarie* anocation? But why should *Marriage* (if rightly vsed, according to Gods Ordinance) be either a necessatie or *vnneccessarie* anocation? Was the *Marriage* in *Cana*, wherewith it pleased CHRIST himselfe to be present, any *impediment*, or anocation to him from working a gracious *Miracle*, whereby all the guests had abundant cause of occasion to prayse GOD, and his Disciples especially to beleue more firmly in their *MESSIAS*? And, I pray you, when was this *Marriage* in *Cana*? When? Not (I hope) within any of the holy times exempted from *Marriage*: And least of all within *Fortie dayes* of the *Passeouer*, the *Holy time of Lent*. Yet if wee may beleuee all those that haue written and calculated the verie time of that *Marriage*, they say all with one vnanimous voyce, for the most part, that it was within a litle of the *Passeouer*, or *Easter*, yea within lesse then 40. or yet twenty *dayes*. But wee hope then, that the married couple had procured a *Licence* out of the *High Priests Court*. Alas, they were a poore couple, not able to provide *Wine*, as the vsuall manner of the Countrey required, but water only; and scant of that too: For there were six water-pots of stone, but wanting filling vp: But no *Wine* at all. And *ten shillings*, or more for a *Licence*, would haue said well to the filling of those *Pots* with *Wine*, as *Wine* went in that plentifulfull Countrey. But neither doe wee read, that on any such time, or times, *Holy* or *Sacred*, or call them what you will, were marriages euer prohibited to bee celebrated, no not in that present corrupt state of the Church of the Iewes, where notwithstanding the very *High Priests Office* was ordinarily bought and sold; enough to haue put them to their wits to improprie all meanes to scrape yp their disburlements again by hooke and by crooke, by pilling and polling as well the people, as the inferiour Priests. But this particular improvement

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prouement was not hatched in those dayes, as bad as they were. *Antichrist* was not yet knowne, nor yet ascended out of the *Bottomlesse-pit*, to bring into the world such a *Doltrine of Devils*.

Ob. But it may be objected, How then is this practice crept into the Church of *England*?

Answ. It is an easier matter to find which way it crept in, then (it seemeth) how it may be swept out. It lurked among some rubbidge of *Romish Reliques*, and so escaped the shipping away with other of *Romes* trinkets. Yea, it may well (in my iudgement) be answered, That it is not professed or auowed in the Church of *England*: but in certaine Courts onely. And it were to be wished, that the Author with all his Devotion could perswade those Courts, that forasmuch as the times prohibited for Marriage are holy and sacred, fit for *fasting* or *festiuallity*, they would by these reasons dissuade their Suters from taking Licences, Marriages also being an *vnneccessarie auocation*, and the like. Thus by putting a difference betweene the times sacred, and common, the Courts may either dissuade from Licences for the time, or pully vp such Licences to a higher rate, so putting a pecuniarie mulct vpon such Delinquents. But a light gaine makes a heauie purse. And *Licentia summi omnes deteriores* And *Auri sacra fames* can easily dispense with the most Sacred times, whether of *Fasting*, or solemne *Festiuities*.

Ob. But though the Ministers of the Church of *England* find it not as a *Decree* or *Doltrine* to subscribe to, yet they conforme to the practice of it. They doe not marrie in any prohibited times without a *Licence*.

Answ. This is a thing but taken vp of a fashion, as I imagine, and so, practised, as a *Tradition*, not well thought of. They (I am sure, I) know no more reason or authoritie for this in the expresse *Rubrick*, or Rules of our ministeriall Order, then either by *Tradi-*

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tion, or from the anniuersarie *Almanacks*, and now at last from our Authours *Canonick Booke of Deuotion*. And certainly there is no other law for it, that I know, but the Popes *Canon Law*. I dare say it is not in all the *Common Law of England*, nor yet in the *Statute Lawes* of the Land. And whether the Popes *Canon Law* bee cancelled in *England* to bee *frustrate de iure*, at least, though not, *de facto*, I cannot say. But enough, if not too much, of this matter.

But come wee to the body of the Booke, wherein we purpose not to insist, but to touch vpon some points and passages lightly, according to the moment of each.

Vpon the Second Commandement hee glosseth no otherwise, in some particulars, then a Iesuite may safely doe for the defence of *Romes* Doctrine of the worship of Images. **Offenders of the second Commandement** (saith he) **are they, that make any other Images** (to wit of the Creatures) **or the likenesse of any thing whatsoever** (be it of Christ and his Crosse, or be it of his blessed Angels) **with an intent to fall downe and worship them.** Now a Iesuite with a distinction can easily make this good for his Doctrine, to wit, not to worship those Images with the worship of *Latria*, nor otherwise simply, but with relation to the *Prototype*. So that, for ought we know, the Authour implyeth, that some kind of adoration may be either giuen to the Image respectiue to the *Prototype*, or at least before the Image to the *Prototype*. Again he saith, **They that are worshippers of Idols, or representations of false Gods.** This clause is wholly Iesuiticall. See the *Doways translation* on *Exod. 20.* where the Iesuites allow none other Images to bee forbidden in the second Commandement, but onely Idols, and those forsooth are (say they) the Images of false Gods. Iust so our Author here, As if Angels or Saints, being worshipped in and by their representations, were not turned into false Gods? Or

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Or as if it's *idol*, *Idolum* & *Simulachrum*, an *Idol* and *Image* were not all one. See *Polid. Virgil. de Inuent. rerum. Lib. 5. Cap. 13.*

Againe, *They* that are worshippers of *Saints Images*, and out of a false opinion of promeriting the protection of the blessed *Virgin*, or any other *Saint* of *God*, doe giue a religious adoration to those vsual representations, which be made of them. Now in all this, he speaks nothing against *Poperie*, and so all his flourish is but a meere troth, while he would seeme to say something against it. For howsoeuer *Popish practise* is, yet they teach not that *Adoration of Images*, or *Saints* in them, is *meritorious*. So that the Authour leaues it as granted, that a man may use *Images* in their *Saint-inuocation*, so he account it not *meritorious*. Thus he is rather for *Poperie* in this point, then against it.

Vpon the fourth *Commandemēt*, he saith, *They* offend, that vnder a pretence of seruing *God* more strictly, then others (especially for hearing, and meditating of *Sermons*) doe by their *falks*, and certaine *Iudaizing* obseruations condemne the ioyfull festinitie of this high holy-day, which the Church allowes as wel for the necessarie recreation of the body in due time, as for *Spiritual* exercises of the Soule. Here we come more plainly to discern the *Wolfe* in the *Sheepes* skinne, or in the *Sheapherds* cloke. For here he breakes downe a gap, and whistles out the *Sheepe*, that straying, hee may deuoure them. Yea in this speech, he goes about to set open the very Flood-gate of all profuse prophane-nesse. First, All truly religious and conscionable seru- ing of *God*, he makes to be but a pretence, Hypocrisie and dissimulation. But the maine marke his enuie and malice shootes at, is, especially, *Hearing and meditating of Sermons*. By this very speech, a man that neuer saw nor knew the Authour, may easily conclude, whether he be a *Resident* vpon his *Cure*, or no, a faithfull *Sheap-herd*, or no. *Hearing and meditating of Sermons* hee

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cannot away with; they are a *burthen* vnto him. These he ranketh with I wor not what *Fast*; and some certaine (but vncertaine what) *Iudaizing obseruations*. But the worst is, that by such exercises, as *bearing and meditating of Sermons* especially, such persons *condemne the ioyfull festiuitie of this high and holy day*; which the Church allowes as well for the necessary recreation of the body, as the spirituall exercises of the soule. Well, yet he acknowledgeth the Sabbath, or Lords day, to be an *High and Holy day*. Let him hold him to that. But what be those *Festiuities* of this *High and Holy day*? He mentioneth not. But seeing he shuts out none, we may well conclude, he meaneth all kinde of *Festiuitie*, and iollity, and iouialty, such as he termes *necessary recreations*: for example, *Rush-bearings, Whifson Ales, Morrice-dances, setting vp of May-poles, bearing of a play, or seeing of a Maske, or Dicing and Carding, or bowling or bowling, or whatsoever other Glosse the carnall vulgar may make of this vlimited ioyfull Festiuitie or necessary recreation*. But he saith, that this *joyfull Festiuitie* the Church allowes. What Church? surely none other (as throughout his whole Booke) but his *holy mother Church of Rome*. Indeed that Church

allowes a most licentious vnhmited latitude of all such *joyfull Festiuitie*, and especially on the *Lords day*, as may feed the humours of the carnall and prophane multitude. That Church indeed reckoneth, *bearing and meditating of Sermons*, among *Iudaizing obseruations*. But the Church of God doth not; neuer did allow such ioyfull Festiuitie as the Author allowes. St. *Augustine* saith, *a Iudei, &c. The Iewes doe seruilely obserue the Sabbath day to luxury, and drunkennesse: how much better were it for their women to spin wooll, and upon that day in their New-Moones to dance? Farre be it, my brethren, that we should say, they keepe the Sabbath. And againe, b Qui in obseruatione Sabbati, &c. They who keeping the Sabbath, doe not continue in good workes and prayer, which is to sanctifie the Sabbath, and sanctification is, where the holy Ghost is)*

a Iudei seruile-
ter obseruans
dicm Sabbati
ad luxuriam,
ad ebrietatem:
quanto melius
feminae ceram
lanam facerent,
quā eo die in
Neomanijs sal-
tarent? Abist
fratres, ut illos
dicamus obser-
uare Sabbatum
&c. Agu. Tract.
3. in Iohann.
b Sermo. 95. de
Temp. tom. 10.

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are like to those little Flies, ingendred in the mud; which disquieted the Egyptians. And *De Consensu Euang. lib. 2. cap. 77.* speaking of that fight in winter, and on the Sabbath day, mentioned *Luke 23.* by Winter he vnderstands the Carer of this life, and by the Sabbath, sursetting and drunkennesse, (agreeable to Christs admonition, *ver. 34. Quod uisum Sabbati nomine. &c.* Which euill is therefore signified by the name of the Sabbath, because this was, as now it is, the impious custome of the Iewes upon that day to flow in delights, (all one with our Authours *Festinitie, or necessary recreation*) while they were ignorant of the spirituall Sabbath. And *de Genesi contra Manicheos lib. 1.* *Iudei carnaliter obseruando, Sabbatum non nouerunt.* The Iewes by keeping the Sabbath carnally knew not the Sabbath. But our Authour allowes of *ioyfull Fastiung,* and *necessarie recreations,* in their time onely; not in time of *diuine seruice.* Neither did the Iewes omit their *diuine seruice* in their *Synagogues,* both *Matins & Euen-song.* And yet spending the rest of the day afterwards in such *ioyfull Festiuitie* as the Authour allowes, as done in *due time:* *S. Augustine* calls them *prophane and impious,* and that they might better spend the rest of the day in spinning. For the worke of a mans honest and lawfull calling is at all times to be preferred before the *workes of the Deuill,* that come not within the compasse of any Christian mans *Calling,* being renounced and disauowed in our *Baptisme.*

And because the sanctification of the Lords day is so mightily impugned and cryed downe, not only by such Ministers of Satan as are Popishly affected, by their precept and precedent, by the prophane rabble rout, especially in those places, where there is not a settled Ministry of the word: Let me adde a word or two more in Gods cause, that we may not so easily suffer prophane wretches like swine to trample the Orient pearle of Gods glory (so prophaned on his own day) in the mire. *S. Augustine*
laith

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Aug. Epist. 86. saith againe, *Preparatur Dies Dominicus, &c.* The Lords day is preferred before the Iewes Sabbath, in the faith of the Resurrection, and not in the fashion of Refection, or in the Licentiousnesse of drunken Songs. And *ibid.* It is questioned, whether a man must not fast on the Sabbath, but not, whether he must not reuell it on the Sabbath, which neither is done on the Lords day, of those that feare God, although they fast on that day. And deuout Bernard: Obserue the Sabbath, which is, to exercise thy selfe in the Holy-dayes, so as by the Rest present, thou maist learne to hope for that which is eternall. And, that a prophane person may not flatter him selfe, as though his voluptuous keeping of the Sabbath, may teach him to hope for those eternall and true ioyes in heauen: Heare the same Bernard, or rather Gillibert, whose Sermons are added to fill vp Bernards vpon the Canticles, inserted in Bernards workes: where mentioning *Esay 58.* hee saith, *Non dicis, &c.* He saith not onely, that the Sabbath is a Delight, but he addeth, *And Holy and Glorious to the Lord,* that these things may not bee in the confusion of thy Glory. *Non sit desideriosum Sabbatum tuum, operare in Sabbato duo opera Dei.* Let not thy Sabbath bee idly spent, but in thy Sabbath-workes the workes of God. *Opus Dei in die suo.* And surely the Lords day is not called so for nought. If it be Christs day, sanctified and founded in his Resurrection, as *S. Augustine* saith: then what workes are proper for that day, whereby it may bee sanctified of vs, and wee of it, but such as are the fruits of those that are risen with Christ from the graue of sin, to newnesse of life, and not those, which with the swine would lead vs backe to our wallowing in the mire? And is not the hearing and meditating of Sermons, a speciall part of the sanctification of the Lords day? How come we to be sanctified, but by the word of God? *Sanctifica te uerbo, quia uerbum est ueritas,* saith, Christ.

*Sermo super
sanc Regim.*

*Dominici Resur-
rectio promisit
nobis eternum
diem & conse-
cravit nobis
Dominicum
diem. De uerbis
Apost. 1. Cor. 15.*

And

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And as we noted before, that Deuotion is blind, whose lampe is emptie of oyle to supply the light. A plaine argument, that the *Authors* whole booke of *Deuotion* is but a meere counterfeit. And to inuy or inuigh against the due *sanctification* of the *Lords day*, what is it but to raze the very foundation, whereon all true Religion is built? *To heare Sermons*, and not to *meditate* of *them*, is to receiue water into a Sieue: to be an vn-cleane creature, that *changes not the cudde*: to receiue the *sed* upon the *high-way side*: where it being vnhar-
rowed, and vncovered, is, by the *fowles of the ayre*, that foule spirit, that *raignes in the ayre*, and in the vnsettled hearts of aery and windy braines, to be deuoured. The *Lords day* is the * *Marked day* of our
Math. 13.

soules. He that *stands idle in the market-place*, is iustly *reproued*. Or he that buyes those spirituall commo-
Esa. 55, 1, 2, 3.

dities needfull for his soule, in *bearing* of the word, and goes presently and squanders it away, and brings it not home to dispose of it for his weekly vses, is an vnproident housekeeper, a prodigall vnthrif of
Esa. 41, 23.

grace, because he heares not for *afterwards*, for the *time to come*. Such are they, that either are carelessse of *bearing* the *Word*, or when they haue heard, goe and dance it away about the *May-pole*, or walke and talke it away in idle prate, or any kind of prophane or profuse recreation. Those are like the Wolfe, who neuer attaine to any more learning of God, then to spell *Paier*: but when they should come to put together, and to apply it to their soules, in stead of *Paier*, they say, *Agnus*, their minds and affections running amadding after the profits and pleasures of the world. Such are enemies to all godlinesse, and expresse their enmitie in nothing more, then in their profanation of the *Lords Holy day*. If any man would know of the estate and condition of any Parish in generall in this Land, whether it be religious or no, let him but en-
quire

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quire what conscience they make of the due sanctification of the *Lords day*. That's the true Touch-stone of a truly religious man. And although all are not that sincerely, whereof they make outward profession, (for there will euer be some hypocrites among sound Professors) yet none can be a true and sound Christian, who makes not speciall conscience of a religious and sober keeping of the *Lords day*. For this day well kept, sanctifies to a man the whole weeke. The *seuenth day sanctifieth our six*, as the *tenth* of our goods doth all the other nine. As *Elias* his meat made him strong to traueill *forty dayes and forty nights*, so *Horib*: so the *bearing and meditating* of sound *Sermons* on the *Lords day*, ministers strength to our soules to serue God all the weeke in our particular Calling. But I may not transgresse the bounds of my propounded breuiaty.

For Conclusion of the Commandements; among other offenders against the sixth Commandement, he reckoneth those, that be sowers of strife and sedition among any men whatsoeuer. Now how farre the Author is guilty hereof, or whether he may not merit to be put in the forefront with the most grand Authors of strife and sedition, not onely to let private men together by the eares, but the whole Church and state of England in a most fearefull hurly-burly and combustion, I referre to all wise-men to judge, that doe but read this most pernicious, pestilent, and Popish

* As I told my Reuerend Booke.

Ordinarie,
when I was
called before
him the second time of
my Examination about Isaacs Fast.

As it followeth: *Of the Sacraments of the Church.* What *Sacraments*, trow wee are these, *The Sacraments of the Church*? This is written, I am sure *style nouo*. This title is no where learned, but from the *Church of Rome*, from the *Councell of Trent*, and from the *shop* of Iesuicall Carechists. He learned not this of his *Mother Church of England* (if so hee account her his

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his Mocher, and not rather that other Church, to which he intitles his Sacraments) for the Church of England sets downe the Title simply. Of the Sacra- Artie. 25.
ments, saying also, *Sacraments ordained of Christ*. So that she intitides the Sacraments vnto Christ, the sole Author of them.

But let vs heare what those Sacraments of the Church be, or how many? Namely, Two and Fiue: which put together (as euery Arithmetician can tell) make seuen. Now England, thou art come to thy *seuen Sacraments* againe. This euery Papist can now bragge off. And haue they not reason? For there is more in it, then the bringing of vs backe to the seuen Sacraments againe: he would hereby knit vs fast againe to be one Church with the Church of Rome. For these *seuen Sacraments* he calls the *Sacraments of the Church*. Of what Church? Surely no Church euer held *seuen Sacraments*, but the Church of Rome; nor doe I read of *seuen Sacraments*, before Peter Lombard set them downe. All the ancient Fathers knew but two. Saint Ambrose writing fixe bookes of the Sacraments, could find but two. The Greeke Church neuer held but two; yet, saith our Author, the Church holdeth them; yea the *Catholicke Church of Christ*, as before in his Preface. Whereupon here he concludes, that the Church of Rome is *Christs Catholick Church*. For the *Sacraments of the Church*, and of *Christs Catholicke Church*, being *seuen*; and no Church euer holding *seuen Sacraments*, but the Church of Rome, and that of late dayes too: it followeth necessarily, that the Church of Rome must be *The Church*, yea the *Catholicke Church of Christ*. But how will hee proue that the Church of England holds these *seuen Sacraments*? Because she hath not despised nor cast behind her reason. Cathol. Traditi-
on q. 20. p. 119.

the blessed Sacraments of Christs Catholicke Church. In his Preface in the 2.
How proues he that? Namely, out of the *Catechisme*

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of the **Sacraments**, and out of the 25. **Article**, which hee hath alledged in the Margent. Now let vs for more cleernesse compare his proofes with his owne text.

The Authors words.

The Sacraments of the Church.

The principall and truly so called (as generally necessary to saluation) are Baptisme, and the Lords Supper.

The Catechisme.

Q. How many Sacraments

hath Christ ordained in his Church?

Ans. Two onely, as generally necessary to saluation, that is to say, Baptisme, and the Supper of the Lord.

Article. 25.

Of the Sacraments.

Sacraments, ordained of Christ, bee not onely badges or tokens of Christian mens profession: but rather they be certaine witnesses and effectuall signes of grace and Gods good-will towards vs, by the which hee doth marke inuifibly in vs, and doth not onely quicken, but also strengthen and confirme our faith in him.

Let the iudicious Reader but well obserue, and compare the Church of Englands Doctrine of the Sacraments, with this our Authors, and he shall find the difference to stand vpon tearmes mainly opposite. For first, is it all one to say, **The Sacraments of the Church:** and, **The Sacraments which Christ hath ordained in his Church?**

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Church? And betwene the *Church*, that which the Author expressly meaoeth, and *Christ's Church*, His *Church*, there is (I wis) no small difference. Againe, The principall, saith our *Author*; implying, there are other besides: but, *Two onely*, saith the *Church of England*, excluding all other. And as for the words of the *Article*, cited, they so set downe the nature of the *Sacraments*, as that they exclude all other *Sacraments*, from hauing any fellowship with them. And therefore hath the Author cautelously suppressed the definition of a *Sacrament*.

But yet he findes five other *Sacraments*, following in the *Article*, which he quotes ouer against his five in the *Margin*. Let vs therefore paralell them.

The Authors words.

Article 25. *Ibid.*

<p>The other five, that is to say; Confirmation, Penance, Orders, Matrimony, and Extreme Vnction; though they be sometimes called, and haue the name of Sacraments, yet haue they not the like nature, the two principall & true Sacraments haue,</p>	<p>Those five, commonly called Sacraments, that is to say; Confirmation, Penance, Orders, Matrimony, and extreme Vnction, are not to be counted for Sacraments of the Gospell, being such as haue growne partly of the corrupt following of the Apostles, partly are states of life allowed in the Scripture: but yet haue not like nature of Sacraments with Baptisme and the Lords Supper, for that they haue not any visible signe or Ceremony ordained of God.</p>
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Note here the vast difference betwene the sincerity

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of our Church, and the egregious sophistry of this our Author. *Those five*, saith the one, is pointing to those which now the Church of England in the beginning of the blessed *Queenes* Raigne (newly then purged from Popery, as in 1562 when those Articles were compiled) had cut off from the number of the Sacraments, although *those five* were even then in high esteeme still with too many, not yet powred from their Lees: but the Author comes roundly with, *the other five*, inducing necessarily *Seven Sacraments* of the Church, *Two*, and, *the other five*. His Conclusion is this in effect, and forme: *We hold the Sacraments of the Church: But the Sacraments of the Church are two, and, the other five, so will follow: Therefore we hold the seven Sacraments.*

Againe, our Church saith, *Those five, to wit, Confirmation, &c. are not to be counted for Sacraments of the Gospel*: But our Author saith, They are the *Sacraments of the Church*, and that no lesse then the other; they all runne vnder one Title, *The Sacraments of the Church*. Thirdly, our Church saith, these are such, as haue growne partly from the corrupt following of the *Apostles*: but saith our Author, in his Preface, They are the blessed *Sacraments of Christs Catholicks Church*, received from our forefathers (a good argument to proue the lineall descent of Popery) so farre is he from saying or assenting with the Church of England, that they haue growne partly from the corrupt use of following the *Apostles*. In a word, the Church of England saith, *These haue not any visible signe, or Ceremony ordained of God*: but our Author saith no such thing, but in generall, shuffling them vp vnder the Title of the *Sacraments of the Church*, he will needs haue them to be *Sacraments*. But *Sacraments* must haue a *visible signe ordained of God*, or else they are no *Sacraments*. And these haue *no visible signe ordained of God*,

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God, saith our Church. Therefore our Authour crosseth the doctrine of our Church expressly. Onely he confesseth that these, *the other five have not* (in generall) *the like nature, that the two principall and true Sacraments have.* If in this his speech there lurke no equivocation (for hee may closely meane by *The like nature*, that these are not generally necessarie to salvation, as the first two) hee must needs inferre that these *his other five are no true Sacraments*; therefore false and battard Sacraments. And if we take the word *Sacrament* in the largest sense, as these five are, then according to that reckoning, the number of *Sacraments* will quickly amount from *other five*, to five hundredth. For as Saint Chrysostome obserueth, in his 11. Hom. on Luke, *Omnia quacumq; fecit Christus, Sacramenta sunt, sine ambiguitate, &c.* All things, whatsoeuer Christ did, are Sacraments, whether hee walked, or ate, or dranke, or fasted, or wept; &c. All these saith Chrysostome, *Sacramenta nostra sunt*, they are our Sacraments.

To conclude this point of difference, there is some oddes betweene their naming of these Sacraments: Our Church calls them, *Confirmation, Penance, Orders, Matrimony, and Extreme unction*: Our Authour is pleased to call his five thus, *Confirmation, Penitence, Orders, Matrimony, and Visitation of the sicke, or Extreme unction*. In two of his five hee varies, he calls *Penance, Penitence*, and *Extreme unction*, he calls, *Visitation of the sicke*. In which two new names of his new Sacraments, there lurkes not a little of Serpentine poyson. For first, he would bring *Penitence* to be all one with Popish *Penance*. For doth hee not meane by *Penitence, Repentance*? I trow so. *Repentance* then he will make to be *Penitence*, as the Jesuites in their *Rhemes*, and *Dunay Translation* turne the word for *Repentance, Penances*.

Now

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Now *Penance* is a Popish word, and implyeth the Popish practice in this their *Sacrament*. Their practice is to inioyne *Shrift*, or *Confession*, to wit, a strict and exact enumeration of all a mans sinnes in the care of the Priest, like the streame of a puddle or kennell, emptying it selfe into a common sinke or Sewer. Hereupon he receiues his *Absolution*, which is a broome to sweepe the kennell, to make it fit for more puddle water, though sweet (I wis) to the Priest's palate. For *Dulcis odor luctri ex re qualibet*, as the Emperour said of his Dung; *Gaine smells sweet, though it come from a Dung-hill*. The second of his misnamed Sacraments is, for *Extreme unction*, *visitation of the sicke*; all is one with him; *Visitation of the sicke*, or *Extreme unction*, which yee will. So that if our Authour doe at any time goe to *visit the sicke* (as I feare he doth seldome, at leastwise his sicke flocke) if haply some one desire his Ghostly father-hood, in case when the Priest or Iesuite is not in the way: I hope he carries his anointing or annealling bottle at his girdle: like a carefull Shepherd with his tarre Bottle.

In the meane time, it would diligently here bee weighed, what myserie of iniquity is wouen and wrapt vp in these *Sacraments of the Church*, mentioned by the Authour. The summe whereof is, to reduce vs all, euen the *Church of England*, to one *Church*, the *Church of Rome*, the onely *Church*, which maintaineth *seven Sacraments*, which *Church* he calleth the *Catholicke Church of Christ*. Which summe doth easily and naturally resolue it selfe into these particular issues and conclusions. First, *That the Church of England, euer since the first Reformation, and reparation from Popery, hath bene a schismaticall Church, as neither acknowledging the Church of Rome to be the Catholicke Church of Christ, nor her selfe a member of the*
Romish

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Romish Church. Secondly, that those being but one Church, and that Church of Rome, and this Church of Rome having but one supreme Bishop, the Pope, and this Pope, challenging a supremacy of headship over all other Churches, as the Head over the Members; and the Church of England being no otherwise distinct from the Church of Rome, but as a member is distinguished (not divided) from the Head, or as a branch from the Tree, or as a daughter from the Mother: therefore it followeth, that the Pope must be supreme Head of the Church of England. Thirdly, If the Pope be supreme Head over the Church of England, he comes over our gracious Sovereignes Head, and with his foot strikeb off his Crowne: Fourthly, hereupon it followeth, that the Author, and his Abettors and Approvers, doe impinge upon, and most impiously infringe and violate that sacred and solemne Oath, which every Deacon, Minister and Bishop doe take at their ordination and consecration; in which they sweare, to renounce, refuse, relinquish and forsake the Bishop of Rome, and his authoritie, power and Jurisdiction: never to consent or agree, that the Bishop of Rome shall practise, exercise, or have any manner of authoritie, Jurisdiction or power within this Realme, or any other within the Kings Dominions, but shall resist the same at all times to the uttermost of his power: to accept, and repute, and take the Kings Majesty to be the onely supreme Head in earth, of the Church of England: yea to his cunning, wit, and uttermost of his power, without guile, fraud, or other undue meane, to observe, keepe, maintaine and defend the whole effectes and singular Acts and statutes made, and to be made within this Realme, in derogation, extirpation and extinguishment of the Bishop of Rome, and his authoritie, and all other Acts and statutes, made or to bee made in reformation and corroboracion of the Kings power, of the supreme Head in earth, of the Church of England: and

The Oath of the Kings supremacye, in the booke of Ordering of Deacons.

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this to doe against all manner of persons, of what estate, dignity or degree, or condition they be, and in no wise to doe, nor attempt, nor to his power suffer to be done or attempted directly or indirectly, any thing or things, privily or openly, to the let, hindrance, damage or derogation thereof, or any part thereof, by any manner of meanes, or for any manner of pretence: &c. So helpe him God. But our Author (who set him awooke, or subord and animated him therein, let them looke to it, and let them be well lookt vnto) contrary to the contents and tenure of this sacred and solemne Oath, (which how many times hee hath taken, I know not) hath published a booke bearing *Amborny* in the front, wherein this whole Oath is crackt from the top to the bottome; for all along speaking of the Church, one Church, the Catholicke Church of Christ, which he markes out in all points for the Church of Rome, making and taking it for the Catholicke Church, wherevpon the Pope makes himselfe the sole supreme Head ouer all particular Churches, which acknowledge themselves members of that his Catholicke See: he necessarily not only not renounceth, refuseth, relinquisheth, and forsaketh the Bishop of Rome with his authority, power, and jurisdiction: nor onely consenteth and agreeth, that the Bishop of Rome shall practise, exercise or haue, authority, jurisdiction or power within this Realme, and other the Kings Dominions, without resisting the same to the uttermost of his power: nor doth accept, reput and take the Kings Maiesty to be the only supreme Head on earth, of the Church of England (if this Church be a member of the Church of Rome, as his whole booke mainly driues at, and to the Pope will come in for the best share in the Headship) nor only to his cunning, wit, and uttermost of his power, doth obserue, keepe, maintain and defend the whole effects and contents of all and singular Acts and Statutes made within this Realme, in deo-

gation,

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gation, extirpation, and extinguishment of the Bishop of Rome, and his authority, and all other *Acts and Statutes* made in reformation and corroboracion of the Kings power, of the supreme Head in earth, of the Church of England: but with guile, fraud, cosening, and vndue means goeth about to defeat and frustrate the same, and to bring in the Popes authority againe, by the Head and shoulders: yea, and led no doubt with personall respects to some great Ones of some high estate, dignitie, degree, and condition, he and his abbettors partly attempt to his and their power, by such means and pretences, as this his booke of *private deuotions*, a faire pretence to couer a whole packe of villany; and partly suffer to be done and attempted directly and indirectly, not onely prauily but apertly (if not most malapartly past all shame or feare in their audacious daring) the les, hinderance, damage and derogation of all the said singular *Acts and Statutes*, for the corroborating of the Kings Maiesties sole supremacie of the Church of England, and for the perpetuall extirpating and extinguishing of all Papall pretence or interest in this Church and State: and therefore the Author with his Abbettors, how will they not bee found most notorious violators of this most sacred Oath, and so, guilty at least of periury in a high degree? In the fift and last place, it is left to the wisdom and judgement of his Maiesties learned Councell and Iudges of the Land, whether thus to goe about to bring in Popery and the papacy againe into this State and Church, from which Antichristian religion and Tyranny we haue beene, through Gods incomparable mercy to this Land, now so many yeeres deliuered, hauing thus long inioyed the light of the Gospell, attended with all outward blessings of a peaceable and happy Government, till now of late a generation of Vipers, eating to themselves a way out of their spirituall Mothers bowels, that they may turne

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tayles, and joyne with the great Beast of *Babylon* against the Lambe and those of his side, *the called, and chrsen, and faithfull* haue made a fearefull breach in this beautifull Body, like to be vterly wracked, if it be not all the sooner made vp againe: Whether to goe about with a high hand to frustrate and make void, to violate and breake in sunder all those sacred and religious lawes, which haue been made for the firme establishment of the Gospell (the truth whereof, hath beene sealed with the blood of so many Martyrs, and is and will be witnessed by Millions of faithfull Confessours) of his Maiesties Crowne and Scepter, and religious gouernment of vs his people, and the rest of his Dominions: whether (I say) to goe about to bring in a new forme of Papall religion and dominion in this Church and State of *England*, be not more then matter of perjury to cost a mans eares, but of *high Treason*, and that in a high degree against God and the King, the Church and State. Who would euer haue thought, that in this shining of the Gospell, any Romish Owles, hoodwinkt with the vaile of superstitious Deuotion, durst attempt such things, as the bringing backe of the Church of *England* to the Captiuitie of *Babylon*? What *Achitophel* durst counsell all-daring young *Absalon*, thus to offer to goe lye with his Fathers Concubines on the toppe of the house, in the sight of the Sunne, and all *Israel*? And wherefore? But in Policy, thereby to fasten the fickle false hearts of those trayterous *Israelites* to the Crowne-aspiring *Absalon*, when they should see him become an open abomination to the King, and be at an vnreconcilable defiance with him. And what made *Achitophel* so confident, and *Absolon* to take such wicked counsell, but the great strength, wherein they presumed? But is the Popish faction growne so great and strong, as already to aduance their crest and colours in defiance of Religion

Or, *Adyall for the Howres of Prayer.*

ligion and Lawes, and with strong hand to suppress
and beate downe *Davids* Kingdome? It should seeme
their confidence is arrived at a high pitch. But God
bring it downe, as he did that subtil-headed, and shag-
haired conspiracie against the King and State. He can
send *Achitaphel* to his halter, and *Absalon* to his fatall
Tree. He can? Nay assuredly he will. For, as *Da-*
uid saith, The wicked and bloodthirsty men shall not
live out halfe their dayes; but my trust shall be in thee,
O Lord. And againe, God shall wound the haire
scalpe of such a one, as goeth on still in his wicked-
nesse. O consider this, yee that forget God, lest I
plucke you away suddainly, and there be none to de-
liver you.

Psal. 50.

Procede we to other particulars. In his later, and
corrected edition, *Pag. 17.* he bewraies a piece of old
superstition, as formerly about his *Howres*, so here a-
bout the place of Prayer, where he hath one speciall say-
ing of Scripture for a man so yse, at his entrance into
the Church, and another for the Chancell. Thus by
his *Ignis fatuum*-Devotion, he will leade simple men
through a maze of superstition, that they shall not
know where they are, if they will but follow him.

He quoteth the decrees of the Church for his third
Howre. Those are the Decretals of the Church of *Rome*,
for, with our Author, no other Church, but the
Church of *Rome* is, *The Church*, as he often in this
booke giues vs occasion to remember, that we may
not easily forget a matter of such importance. But of
the Decrees of that Church of *Rome*, concerning the
seven Canonall Howres, we speake in the second *Tul-*
page. So that here remaines no more for vs to reioyne,
but to appose and preferre the formes of priuate pray-
er prescribed in the end of our Communion-booke,
against and before the Decrees of the Church, which
he expressly meaneth, or before those curious formes

Pag. 86.

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which the Author hath deuised for all his 7. **Houres.**

Our Church hath set downe very good formes in the Communion booke, both for morning and euening;

and some of them such, as I dare say our Author could wish were cancelled. As that for the whole estate of

Christ's Church, in the end of the singing Psalmes where-

in is this Prayer : **Note** out from hence (O Lord)

all rauening Wolues, which to fill their bellies, seeke

to destroy thy flocke, &c. What would then become

of our Author, and a great many of his Consorts, if

all such rauening Wolues were rooted out of this Land?

And that morning Prayer for priuate houses a little be-

fore, wherein are these words : **And** forasmuch as they

cannot beleeue, except they heare, nor cannot heare,

but by preaching, and none can preach except he be

sent : therefore O Lord, raise vp faithfull Distributers

of thy Mysteries, who setting apart all worldly re-

spects, may both in their life and doctrine onely seeke

thy glory. Contrarily, confound Satan, Antichrist,

with all Hierlings, whom thou hast cast off in a repro-

bare sense, that they may not by sects, schismes, here-

sies & errors, disquiet thy little flocke. And because O

Lord we be fallen into the latter dayes, and dangerous

times, wherein ignorance hath gotten the vpper

hand, and Satan by his Ministers seeketh by all meanes

to quench the light of the Gospell: we beseech thee to

maintaine thy Cause against these rauening Wolues,

and strengthen all thy seruants, &c. I dare say, this

prayer doth not relish well in the palate of our Authors

deuotion. He could wish it either expunged, or at

least excused to be vsed, by interposing his owne pri-

uate formes. For this prayer was not fitter for those

times, when it was first composed, then for these of

ours. This prayer stands vp for Preaching of the

word; against those who in these times would cry

downe Preaching, and with their long prayers shoul-

der

* And in ve-
ry truth (see
the lucke of
it) I came but
lately to see
at a great
Printing
house an old
Communion
booke, scored
and noted all
along with
this Authors
owne hand,
where among
other things,
which hee
would haue
corrected, he
thinketh, that
those priuate
Prayers were
better omit-
ted the there
added in the
Communion
booke.

* Or now at
least would
get.

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der it out of the Church. This prayer is against all worldly respect in Ministers, against the shamelesse ambition of this age. It prayes against Antichrist, contrary to those that would raise vp againe the throne of that Beast in this our Church. It prayes against all hirelings, such as in these dayes for preferments will sell soule and body to the Deuill, turne time-seruants, and mens seruants. It prayes against men possit with a reprobate sence, who are Authors of sects, and schismes, heresies and errors, whereof this present age is full. Although the ring-leaders of sects and schismes, who make a pitifull and rufull Rent in the Church of England, by Siding with Popery & Arminianisme, yet forsooth cry out vpon the true Ministers and Professours of the Gospell, as the only sectaries and schismatickes. And if this were true then, no lesse now, when ignorance, if not hath, yet at least strues to get the vpper hand, seeking to cast the blacke mantle of blind Deuotion ouer all mens eyes, and that by Satans Ministers seeking by all means to quench the light of the Gospell? Therefore what great need haue we euer to take in our mouthes this worthy prayer, recommended vnto vs by our Reuerend Mother-Church of England, and to pray heartily, *We beseech thee O Lord, to maintaine thy cause against all rauening wolues, and strengthen thy seruants, &c.*

And so much the rather, because our Author (and he goes not alone) hath also in this his booke patched vp a prayer of his owne head, which he intitles, A prayer and thankesgiuing for the whole state of Christs Catholicke Church: wherein he prayeth for the **Holy Catholicke Church**, the mother of vs all, that beare the name of Christ: and that all may become one fold vnder one Shepheard Iesus Christ. Now comparing this **holy Catholicke Church** with that Church, which all along his booke he recommends, and would obtrude.

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trude vpon vs, as our Mother, which is no other Church, but that Church of Rome: what doth he here pray for else, but that we may all become one with that Church, to be one flocke vnder one Shepheard, Iesus Christ, and consequently vnder the great Antichrist, who challengeth the title of sole head of the Catholicke Church, and sole Vicar generall of Iesus Christ?

But to the rest, Pag. 232. 233. &c. He comes with his *Septuagesima*, and therein, and thenceforth throughout Lent, he by a suddaine motion brings men vpon the knees of their most solemn Deuotion, to expiate all their mad gamballs and Reuels in the Christmas time at least. As Saint *Chrysostome* saith, Men
 * *Hmil. 17.* thinke to expiate the whole yeres excesses and sinne,
 in *Heb. Mor.* with forty dayes humiliation: and then the weeke following they fall afresh to their lusts. Onely suddainesse here from one extreame into another, is dangerous; except it be of our true conuersion from sin vnto God, and then the more speedie and suddaine, the better and safer. Otherwise, the saying here may be verified, *Dum vitant stulti vitia, in contraria currunt.* Yet this suddainesse from Christmas Reuels, to Lent-relentings, may seeme to be like that strange and suddaine alteration in those men, that being mad, liued among the Tombes, and kept a spirituall rule, to whom Christ comming, he cast the Deuill out of them, and forthwith they came to their sober and right wits, sitting at Christs feete clothed, and hearing his word. But heere is the difference, commonly; out of those mad men the Deuill was wholly cast out: but in our ordinarie Lent-observers, hee is but at the least wise bound to good behaviour for the time, but not cast out; when after Easter (at the furthest) hee breakes loose againe. Such Observants and selfe-casti-

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castigators returning to their excesse of riot a fresh. These, for the most part, being much like to the *Images* in Popish Churches, which all the *Lent* are all vailed out in blacke, as mourning that they haue beene Idol-objects to Idolators: But beginning on *Easter*-Eue to peepe out, oh how doe the people begin a fresse to be rauished with a glimpse of their glittering Gods, so long clouded and eclipsed from their deuout Adorers! But on *Easter*-day morning, no sooner is the Vaile with-drawne by the Priests dexterous hand, but down they fall on their Maribones, beating their breasts more eagerly now, then euer, as imputing it to their most grievous sinnes, that they haue been so long withheld from their prettie pettie-Gods. For euer, *Nisi mur in veritum semper, cupimusq; negata*. And this abstinence from their Images all the *Lent*, makes the people the more to dote vpon them all the yeere after, as accounting them the more precious, the lesse familiar. And such are the most strict observers of *Lent*: If there be any sinne, or pleasure, whereof out of blind superstition they impose and inforce a restraint vpon themselves, for *Lent*-sake, while they demurely goe in blacke: It giues them but occasion to affect and pursue the same sinne or pleasure with greater desire all the yeere after. The affections, for the time, being but as waters stopt with the Sluce, which the longer pent vp, breake out againe with greater violence. Although in the meane time all the *Lent* long, they abate nothing of their Pride, of their Couetousnesse, of their Ambition, and other habituall Lusts. He that will eat no Flesh in *Lent*, will not intermit his ordinarie Swearing, and vaine wicked Oathes, though he remit some-what of his Eating, yet will not abate an ynch of his Drinking and good-fellowship, will take no lesse Vse-mony, then at *Christmas*, will not abate an ace of his poore Tenants Rackt-rent, will stretch the strings of his *Simon Magus* pouch as much now for a lustie prefer-

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ment, as he will doe any time out of Lent. Though IOHN the Patriarch of *Constantinople* were for his much fasting called *Iohannes Ieiunator*, IOHN the *Faster*, yet he wanted for no pride and ambition to aspire to be vniuersall Head of the Church, that which GREGORY of *Rome* cryed out against, as *Antichristian*, but BONIFACE the Third a little after got that Title wholly to himselfe, suffering none to be that *Antichrist*, but the Pope, and Bishop of *Rome*. And it is vsuall, that as fasting breeds wind in the stomacke: So the opinion of fasting, specially when it is a part of Will-worship, and humane inuention, fills the stomacke of the Soule full of windy pride and hypocrisie. As Pope VREAN the Second, to make the better speed for the recoverie of the *Holy Land*, ordained that no Cleargie or Lay man should eat Flesh from *Shrovetide* to *Easter*. [*Guil. Malmesbur. Lib. 4. Misterie of Iniquitie.*] A meritorious matter (I wis) so to fast all Lent long, as to eat no Flesh. For as nothing displeaseth God more, then the worship which we frame to him out of our owne fancifull braines: So no deuotion is of more value with vs, doth more please our humours, then such as we inuent our selues. So that it fareth with our Lent deuotion, as with the young Ape; we so dote vpon it, so claspe and hug it, as being the barne of our own braine we strangle it, so that such Lenten deuotion seldome suruiuet the time of Lent, but is dead all the yeere after. And what I pray you is all the Lent-fast, as it is generally vsed, but a meere apish imitation and mocke-fast? The example of CHRISTs Fast fourtie dayes and fourtie nights is brought by our Authour for vs to imitate. Well, Let our Authour begin to imitate CHRIST: Let him fast fourtie dayes, and fourtie nights, without eating and drinking, as CHRIST did; & if he be able to endure such a Fast, I see no reason, but others may brooke it as well, who haply are more acquainted and inured to fasting at other times, then himselfe

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selfe is. Nor doe I see any reason, why such a keeping of Lent, as our Authour prescribes, should haue the name of a Fast. For a Fast, is to eat nothing, and drinke nothing during the Fast. Nothing at all. If our Fast be for a day, we are to eat nothing till night, when the Fast is ended. Such was *Nineueh's* Fast. Nor can that be a Fast of fourtie dayes, in which space any thing is eaten or drunke. But is that a Fast, to eat no Flesh, and to fill the stomacke with good Fish, and the best Wine? To eat no Butter, but the purest Oyle? To eat no Egges, but the most restorative Figges? *Sint tibi Ieiunia pura, casta, simplicia, moderata, & non superflua,* saith *S^r IEROME*. *Quid prodest, &c.* What auails it not to eat Oyle, and to seeke out meats hard and troublesome to be gotten? As dried Figges, Pistacke nuts, Almonds, Dates, Meale, and Honey? *Tota hortorum cultura vexatur, ut cibario non vescamur pane: & dum delicias sectamur, a regno Calorum retrahimur.* All the Gardens and Orchards must bee troubled, to serue our palate: And while wee follow such delicacies, wee are haled away from the Kingdome of Heauen.

*Ier. ad Nepos.
Epi. 7.*

And why should our Authour impose vpon vs such a Lent-Fast, as a matter of Religion, and a speciall part of his Deuotion? Whereas this Noble and Religious *S T A T E* doth not prescribe or inhibit the vse of any Creatures, but out of a ciuill regard, and for a ciuill end. In that case doe not mental e Licences from the Exchequer? And doth not the *K I N G S* Proclamation inioyne forbearance of Flesh during that time of the Spring, and that expressely for the increase of Cattle? But if our Authour will needs vrge the Authoritie of the Church for the Lent-Fast, I doe but referre him to the Order of Pope *V R B A N* the third afore cited. We know no such constitution in the Church of *England*. Neither after *C H R I S T S* Resurrection, wherein all Iewish ceremoniall obseruation of dayes was abolished, remained in Scripture any one day in the weeke,

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Gal. 4. 10

or weeke in the moneth, or moneth in the yeere, to be religiously and yeerly obserued of Christians, but onely the Lords day. The Church of *Galatia* intangling herselfe in Iewish Ceremonies, the Apostle sharply re-
proueth them, saying, *Ye obserue dayes, and moneths, and times, and yeeres. I am in feare of you, least I haue bestowed on you labour in vaine.* This was, as he tells them, to begin in the Spirit, and to end in the Flesh. And *Col. 2. 16, 17.* *Let no man iudge you in meat or in drinke, or in respect of an Holy-day, or of the new Moone, or of the Sabbath-dayes, ; which are a shadow of things to come ; but the Body is Christ. Wherefore if ye be dead with Christ, from the Rudiments of the World: Why, as though living in the world, are ye subiect to Ordinances ? (Touch not, tast not, handle not, which all are to perish with the using) after the Commandements and Doctrines of men, &c.* But now, they that goe about to destroy, or at least to defalke from the due obseruation of the Lords day, consisting in all religious exercises, both publicke and priuate, excluding all prophane pastimes, and licentious mad mirth, so as Christians being thereby inured to a religious conformitie of life in all seemely sobrietic, haue the lesse need of superstitious obseruations to be imposed or obtruded vpon them, for their priuate humiliation, seeing the whole tenure of their life is a constant walking in a sober and moderate course, not mad to day, and sad to morrow for fashion, so adding drunkenesse to thirst, and neuer well (as we say) full nor fasting, whereas, euerie day to a true Christian is a day of sobrietic, and all his life a Lent, while all along his life is seasoned and sanctified with a conscionable keeping of the Lords day, wherein he provides his store for euerie weeke : I say, they that goe about to cut away a great part from the religious and sober keeping of the Lords day, no maruel, if they would fill vp the want of true Religion with some satisfactorie Superstition of mans deuising ; and so to expiate all the yeeres prophane

Or, A Dyall for the Houses of Prayer.

phanesſe with the ſeeming ſanctitie, and ſuperſtitious ſolemnitie of a pretended Lenten Faſt, which indeed is no Faſt, as men doe uſe it. And yet, for all it is ſo abuſed, it hath monopolized and ingroſſed to it ſelfe all other true Faſts, wherein Gods people in time either of any preſent publicke calamitie, or imminent danger ought to be humbled, in making their peace with God, deprecating as the ſinne, ſo the puniſhment, the conſequent fruit of it. But the * Lent-Faſt muſt keepe out all, beat downe all other Faſts. Good Lent, either, faſt as thou pretendſt, thou ſhouldeſt, or giue place to other Faſts, which being performed as they ought, may ſtand in the gap to turne away that wrath, which thy Superſtition and Hypocriſie is like to bring vpon vs.

As the Phariſſe who will neither enter into heauen himſelfe, nor ſuffer thoſe that would to enter in

But the Authour cites S^r I E R O M E, to proue the *Quadrageſimall* Faſt to be an *Apoſtolicke* conſtitution. Indeed we read of one A B I D O N S, who tells ſtrange Tales of S^r M A T H E W the Euangelift, and among the reſt, that he taught that Saints muſt looke to goe into Heauen by their Merits: That the time of Lent muſt be kept with abſtinence from fleſh, from coniugall beneuolence, or elſe a man becommes polluted, and commits a haynous offence, which muſt be waſhed away with many teares: Theſe, and other the like, be ſo likely to be true, as it may be lawfull for vs to believe S^r M A T H E W wrote one thing, and ſpoke another. But we muſt know, that the *Miſterie of Iniquitie* began to worke euen in thoſe prime times, while Satan wanted not his Inſtruments to lay the foundation thereof in ſuperſtitious Deuotions, the ſtrongeſt ſupporter of *Antichriſt*. As for S^r I E R O M E, and other of the Ancients, who knowes not that many things of this nature haue been ſoyled into their Workes? Neither is it neceſſarie, that we ſhould either labour in all things to cleare the Fathers, nor in euerie thing to follow them. But howſoeuer our Authour would draw down the Lent-Faſt from the obſeruation of the Church,

Cent. 1. li. 2.
c. 10. De ritu
Doſtorum

Ad 2. 5. 22. 23.
E. 1. 1. 1. 1.

A Tryall of Private Devotions:

although he still meane the Church of *Rome*, yet wee know that the ancient Churches, which were no members of the Church of *Rome*, but as all then were, ioynt members of the Catholike, did obserue their *Quadragesima* after a different sort, both for the time and manner.

Socrates Hist.

Eccle. l. 5. c. 21

Also, Zozom.

Hist. Eccle. l. 7

cap. 19.

Socrates, who was much about the time of *S. Ierome*, saith that in those dayes, *Qui sunt Roma, &c.* They that are at *Rome*, do Fast three weekes before Easter, the Saturday, and the Lords day onely excepted. In *Ilyria*, and all *Greece*, & at *Alexandria*, they begin their Fast 6 weekes before Easter, and call that time *Quadragesima*. Others begin their Fast 7. weekes before Easter, although they keepe their Fast but 15. of those dayes, scattered among the rest; and yet they call that time *Quadragesima* too. Nor differ they onely about the time, but about the manner of abstinence. For some eat Fowles and Fishes, as both coming of the water; Others abstaine from shell-fruits, and eggs; some feed onely vpon drie bread: and others not that. Some, after they haue fasted till nine of the clock, vse sundry meates: And others otherwise. And because none can shew any precept vpon Record concerning Lent, it is euident that the Apostle therein left free power to euery mans mind & will, that euery one might do that which is good and honest, being induced thereto neither by feare, nor by necessity. Thus *Socrates*. And

Euseb. Ecc. hist.

lib. cap. 23

Eusebius before him saith, that some thought one day sufficient for fasting, some two, some moe, others in reckoning 40. continued houres day and night, do determine the time of their Fast. This being so, what is become of the Apostolicall Constitution for soorie dayes Fast, when it was left free for euery Church, or Christian, to fast as few or many dayes as they thought fit? And therefore neuer let our Author obtrude vpon vs the authority and practise of the present Church of *Rome*, to impose a necessity of a religious, if not a superstitious 40. dayes Fast, when notwithstanding the old Church of *Rome* in her purer times, fasted but three weekes; yet two dayes

Or, A Dyall for the Houres of Prayer.

in euery weeke excepted. And besides, in those times, Easter being a generall time for publicke Baptisme, as also Whitsuntide: for that cause they thought fit to humble themselves with fasting and prayer, for the better preparation thereunto. But enough of this.

Pag. 246. of the last impression. Hee mentioneth Christs *Rise in the grave*, and his *Descent asse into Hell*; as *upon Easter Euen*. The Author is very skilfull to tell vs the punctuall time of Christs Descent into Hell. Of the manner of it, or how the Article in the Creed is to be vnderstood, he makes no question, but comes with an actuall downe right Descent. But he grounds this his time of Christs Descent into Hell, vpon the Epistle and Gospell for Easter Euen. Indeed the Epistle is taken out of 1 *Pet.* 3. 17. 8c. where the words of *Peter* are thus translated, according to the corrupt vulgar Latin, *In which spirit hee also went and preached to the spirits that were in prison, &c.* Now, the Author hereupon inferreth, that this place of *Peter* is to be meant of Christs Descent into Hell; contrary to all sound Interpreters; the Text it selfe no way bearing it. And vpon the same ground, according to the corrupt translation, wherein is added (contrary and besides both the Originall Text, and our last and best English Translation) these words, **That** *there*: whereas the Text is, *To the spirits in prison*, that is, now, still in prison; not, *that were* in prison, as if vpon Christs descent into Hell, and preaching vnto them, hee had deliuered them thence, as out of some Limbo; which the Author (if well examined) must needs mean. And indeed he is too much helped by the corrupting of the Text; so that it were to be wished, that vulgar English Translation of the Epistles and Gospels in the Communion booke were corrected, yea and wholly made vni forme to our last Translation of the Bible, that so no Popish spirits may haue any such starting holes for their lurking and sly old Popish and mopish doctrines.

In the next place (pag. 391.) he setteth downe sundry

A Tryall of Priuate deuotions:

dry sayings, prayers, Psalmes, Hymnes, before the receiving of the Sacrament, to pag. 301. In all which it should seeme he prescribeth a new solemne seruice for the Sacrament. For else, what time is there allowed for any mans priuate deuotion, while hee is present at the publike administration of the Sacrament? Or would he haue a man busied about his priuate deuotions, while the Minister is in the publike seruice? Or would he haue the Minister to be mute vntill euery man present haue said ouer such lessons, as our Author teacheth? Indeed if it were at a Masse, which the people vnderstand not, these formes of priuate deuotion were good to exercise euery man, while the Priest is mumbling ouer his Masse. But blessed bee God there is no such need.

Pag. 298. he sets downe a new forme of prayer, but taken either from the Bull of Pope Clement 8. where hee commands the Angels, &c. or rather hee borrowes it from the *Romane Missal* in the Canon of the Masse, restored by the Decree of the Councell of Trent, and published by the Commandement of Pope Pius 5. printed at *Antwerp*, 1574. *Cum privilegio Pontif. Max. et Regis Cathol.* pag. 272. where the Masse Priest, *Profunde inclinatur iunctis manibus dicat.* Lowly ducking with his hands ioyned let him say: *Supplices te rogamus Omnipotens Deus, iube hac perferri per manus Sancti Angeli tui in sublime Altare tuum in conspectu diuinae Maiestatis tuae, &c.* that is, *We humbly beseech the Omnipotent God, command these things to be conueyed by the hands of thy holy Angel into thy high Altar, in the presence of thy diuine Maiesty, that &c.* But what a presumption is this in our Author to prescribe God a new way of conueying our prayers into the presence of his Maiesty by such a meane, as he hath no where reuealed in his word? Where hath God commanded his Angels to bee our Mediators betweene vs and him? Yet see how slyly this Author would soyst in, the mediation of Angels. Is not the only name of Christ our Mediator, in whom we offer vp all our

Or, A Dyall for the Houres of Prayer.

our Service and Sacrifice of Prayer and Prayse; sufficient to bring them vp into the presence of his Father, yea and to make both vs and them acceptable to his Maiestie? But what promise of acceptance hath our Authour of such Mediation of Angels, if they should presume to present our Prayers? Much more, when they doe it without Warrant. And Warrant they haue none in Gods Word. And without the Word wee haue no Warrant for any seruice wee doe to God. But contrarily the Word alloweth vnto vs but one onely Mediator as well of Intercession, as of Satisfaction. *1 Iohn 2. If any man sinne, we haue an Aduocate with the Father, Iesus Christ the Righteous, and he is the Propitiation for our sinnes.* The same must bee our Aduocate and Intercessor, who is also our Propitiation. Therefore our Authour here commits high Sacriledge, if not Blasphemie against the Sacred Maistie of God, and the honour of Iesus Christ, to assigne God the appointing of a new way, whereby wee may come vnto him, namely another way, then by Iesus Christ.

But proceed we to Page 388, where he sets downe, The manner of commending the Soule into the Hands of God at the verie point of time, when it is departing from the Body. Before yee haue his Forme of Prayer at the Howre of Death; Now, another Forme at the Point of Death: Nay (which ought diligently to be marked) *at the very Point of Time, when the Soule is (not about to depart, but) departing from the Body.* Surely a man would thinke his Prayer had need to be verie short, onely a Iaculatorie breath and away, least the Soule be departed from the Body, before he make an end of his Prayer, and so he shall pray for the Dead. Yet for all this he sets downe a farre longer Prayer, then can be said *at the very Point of Time, when the Soule is departing from the Body.* Yea and among the rest to

A Tryall of Prinate deuotions:

lengthen it out, hee sets downe thirteene Eiaculatorie Meditations and Prayers, which hee will haue said plainly, distinctly, and with some pawfes. So that of necessitie the Soule must bee departed, before his Prayers bee halfe ended. And what then? Is that so great a matter thinke you? His first printed Booke, which is yet extant, and walkes abroad, wherewith Iesuites are mightily helped to draw on Disciples after them, blusheth not to make a solemne Prayer for the Soule, and that expressely and distinctly after it is departed from the Body. For after his Eiaculatories, ending with, *Lord Iesus receiue my Spirit*; Hee putteth these Words of Direction next vnder, *And these* (to wit, the foregoing Eiaculatorie Meditations and Prayers) *to be repeated untill the Soule be departed.* Well: The Soule being now departed, What then?

Pag. 104. See
his first Im-
pression

Then,

O Lamb of God, that takest away the Sinnes of the World, grant him thy Peace.

With this Prayer.

O Lord with whom doe liue the Spirits of them that dye, and by whom the Soules of thy Seruants, after they be deliuered from the burthen of this Flesh, be in perpetuall ioy and felicitie: We most mikhely beseech thee for this thy Seruant, that hauing now receiued the absolutum from all his Sinnes, which he hath committed in this World, he may escape the Gates of Hell, and the paynes of Eternall darkenesse: That he may for euer dwell with Abraham, Isaac, and Iacob, in the Region of Light,

Or, *A Dyall for the Houres of Prayer:*

Light, and thy blessed Presence, where there is neither weeping nor heaviness. And that when the dreadfull Day of the generall Judgement shall come, hee may rise againe with the Just, and receive this dead Body, which must now be buried in the Earth, to be joyued with his Soule, and be made pure and incorruptible for ever after in thy glorious Kingdome, for the merits of thy deare Sonne our Saviour Jesus Christ, Amen.

Thus runnes the Prayer for the Dead, word for word. But here the *Printer* steps in, and setting forth a second Impression, he in an Epistle before the Booke, styled, *THE PRINTER TO THE READER*, Excuses the Authour, and (as seemeth to bee vsuall in such cases, for fashion sake) takes all the blame vpon himselfe. Which hee is the more imboldened to doe, because this Booke is *Censured* (as he tearmeth) rather through false reports, and mistakings in them, than either iudge before they see, or out of disaffection make sinister construction of that which deserveth better understanding, and so good intentions are wrested, and truth impeached. Note here the Fruit of the *Authours Devotions*, how soone they haue blindly led him into Errour, which he desireth may be excused by his *good intentions*; howsoeuer it goeth, he meant no harme good man. Which also the most ignorant *Papist* is able to plead for himself. You must take his good meaning. Well: Let vs heare out his *Apologie*.

So hath it befallen this hand-full of *Collections for private Devotions*, which was compiled out of sundry warranted Bookes, &c. That's something. But out of what warranted Bookes could hee collect or compile Prayer for the Dead? That, hee might expile from Popish warranted Bookes, as out of the *Romane Missal*, and

A Tryall of Private Devotions :

the like, wherewith the Author seemes to be better acquainted, then with Gods Booke. So that I feare mee some hath taught the *Epistle* here to equiuocate a little. But what followes?

It was for the private use of an honourable well-disposed Friend. Hee, or shee? Protestant, or Papiſt? Or betweene them both? Or one, whom the Authour by the Vertue of this Booke was about to conuert to be a *Romane-Catholike*? Yet being an honourable perſon, it deſerues ſome pardon for their honours ſake: Nay rather it is the more cenſurable, that the Author ſhould dare to attempt to ſeducer any honourable perſonage vnder the colour of his Painted-Popiſh Devotions. But what more?

Without any meaning to make the ſame publique to the World. This is one part of his good intentions. Publiſhed it is, but it was not his meaning. How then?

Though (to ſave the Labour and trouble of writing Copies, to bee ſparingly communicated to ſome few Friends) a certaine number of them, by leaue and warrant of the Ordinarie, were printed at the charge of the partie, for whoſe onely uſe the ſame was collected. Good. Pittie, but ſuch a Booke, with ſuch deuout Prayers collected, ſhould bee copied out, and rather then ſayle, for more expedition, to bee printed; But to bee ſparingly (O warily ſpoken) to ſome (and but ſome) and thoſe but a few Friends. One of the beſt Reaſons you gaue hitherto, to extenuate the fault: For the fewer were printed, and the more ſparingly, and to the more few communicated, the better. But how comes it to bee printed againe and againe, and ſo lauiſhly communicated and diſperſed euerie-where? Is it not, but by leaue and warrant of the Ordinarie? I aſſure you the Authour had extraordinarie fauour to get the Ordinaries leaue and warrant for ſuch a Popiſh-Booke;
For

Or, A Diall for the Honres of Prayer.

For belecue me, Orthodox Bookes, and such as directly impugne Poperie, and Heresie, and propugne the established *Dollrine of the Church of England*, cannot haue the fauour to obtaine ordinarie leaue and warrant to bee printed, but vpon (to speake mildly) extraordinarie tearmes. But goe on.

It hath therefore seemed good to AVTHORITIE to giue leaue to the re-printing thereof, and permitting the same to be sold, to such as please to buy it, onely for primate vse, as in former times way hath bene given to the printing of primate Prayer-Bookes. Stay there, Mee thinkes, you begin to gather a great deale of confidence already. I pray you (if I may be so bold) what *Authoritie* is that, which you so boldly build vpon, and which you put in such Capitall Characters, as if you would affright the Reader withall. But good Subiects, and honest men obey, honour, reuerence, loue *Authoritie*, are not terrified with it. It is for such Persons, that are so readie to publish *Monitebanke Arminianisme*, and *Coxening Poperie*, as this is, to bee frightened with *Authoritie*; For it carryeth not the Sword for naught. But if thou dost enill, feare. Did you neuer heare of one *Tucker* a Printer in *Queene ELIZABETS* Raygne, who, for printing a Booke of Popish Denotion, was arraigned, and though the *Queenes* mercie saued his life, yet he was confined to perpetuall imprisonment? Enough to make any man feare to print, and reprint, yea to sell such Bookes to the best Chapmen, which a litle before was thought fit onely to communicate and but sparingly to some few friends, being set forth at first onely for the vse of the party, that bore the charge. But is there no more difference between this Popish Booke of private *Denotions*, and other private Prayer Bookes formerly printed by *Authority* (and as good *Authority*, as you can bring any) in this Church? I pray you how many such Bookes haue you printed by

A Tryall of Private Deuotions:

Authority? Not many I am sure of it, though too many by any. Surely it is but newly the *Change of the Moone*, since such Bookes haue croopen vnder the wings of *Authority* to fly abroad. If you reckon but from seuen yeres agoe, there was then no such *Authoritie* extant in this Church, that would appeare to giue allowance to such base Bookes as this. Therefore you see the case is altered. But I trust, his Maiesttie, when hee comes to vnderstand how much his *Authority*, transferred vpon others, is dishonoured, will take order for the suppressing of such wicked Bookes. But all this while (for I cannot but be iealous of the honour of mine *Ordinarie* in this kind) I pray you in what maner was the Licence giuen? Was it not some loose Paper? No. Or if it were affixed to the Booke, yet hath not the Author added or altered at his pleasure? For the Approbation, did it set downe how many Sheets the Booke contained? And was not the Booke brought to you from the Authour Sheet by Sheet, after the Approbation of it by *Authority*? If so, was this square dealing? Might not the Authour add or alker at his pleasure, and you neuer the wiser? And yet must the whole Booke be borne and bolstered out by *Authority*, and that in Capitall Letters? I see not how this can bee answered. But goe on with your Authours Apologic.

Whereby it is presumed, all well disposed Christians may receiue satisfaction, that there is not in it such cause of dislike, as it seemeth hath bene rumored. But what if any, yea a great many receiue not satisfaction? Then it is to be supposed, they are not of the number of *well-disposed*. But is there not in the Booke *such cause of dislike, as it seemeth hath bene rumored*? Why? Is it purged from all that Popish Drosse wherewith it so aboundeth? It is imagined No, because it hath not yet felt the Fire. Or is it growne better now, or brighter, as Iron, with wearing? Or what I pray you is done to the Booke, that *all well-disposed*

Or, A Dyall for the Houres of Prayer.

disposed Christians may receiue satisfaction? Now truly (I confesse) till now my dull pate did not apprehend this farre fetcht Reason. But at last I perceiue it is *AVTHORITIE* they build vpon for giuing *satisfaction*. I promise you it is a strong Argument to conuince the gain-sayer. Therefore I pray you goe on.

And for the auoyding of all mistakings hereafter, care is had to amend such escapes, as either by the Printers haſt, or the Correctors ouer-sight were committed. This Clause ioyning close vpon the former, confirms me, that I haue not mistaken your meaning in the Point of *satisfaction* by *Authoritie*. But if this your Sentence had begunne with [*For*] As, *For, for the auoyding, &c.* We should haue expected some speciall repurgations of your Booke, as reasons to induce all well disposed *Christians* to receiue *satisfaction*. But it is, *And*; which puts vs out of hope of any reason, but downe-right *Authoritie*, for *satisfaction*. Well, we must be faine to make the best of it, and in stead of expecting the correcting of your Booke, so backed with *Authoritie*, beginne to correct our owne *mistakings*. What? Was it rumored, that among other exorbitances, this Booke contained praier for the Dead? Alas! It was but a *mistaking*. On whose part? On the *Printers*; or on the *Correctors*; or on the *Disaffected-Readers*: altogether. But though disaffected Readers haue bene mistaken, yet *for the auoyding of all mistaking hereafter*; * *care is had*. That's well I pray you haue a speciall care, that simple meaning men may not be mistaken hereafter. But what meanes or care will you vse, for this preuention? *Care is had to amend such escapes, as either by the Printers haſt, or the Correctors ouer-sight were committed.* Well. I see yet you are so ingenious, as to acknowledge your selfe and your *Corrector* (if it be your selfe that speakes all this while) to be in some fault. Although it were but an *Escape*, or so, and that committed either by the *Printers*
haſt,

To wit, that
the old leaues
may yet be had
for mony.

A Tryall of Private Devotions:

hast, or the *Correctors oversight*. It is well yet, that it proves not all this while some escape committed by the oversight of the *Collectors*, vlesse you haue here misprinted Corrector, for Collector. But for your part what needed such hast? There was no feare, least the Wardens comming to search, should take your *Canonicall Houres* napping; for you had at least leaue and warrant from the Ordinarie, for your first Edition, though not as yet *Authoritie* in Capitall Letters, whereby this your second correction was set forth. Nor were you printing then *Burtons* second part against *Mountain*, or the like, that you should be in such hast. Or what hast was there of that Booke? It might well haue bene spared hitherto, for ought I know. As though the *Iesuites* seduce not fast enough without it? But of all things, beware of hast. Did you neuer learne so much in your Latine Schoole, *Canis festinans cecos parit casulos*? And desire your Corrector to beware of oversight; for I haue knowne that betweene the *Printers haste*, and the *Correctors over-sight*, soule escapes haue bene committed: as in the great Bible (and I bestrow them for committing the least escape in that blessed Booke, one tittle whereof shall not passe away, nor escape vntofilled) *Iudas*, was printed for *Iesus*. But I easily beleue, that was in good earnest either the haste of the *Composer*, or the oversight also of the *Corrector*, without any circumstances, or circumlocution. Well, an escape or *over-sight* acknowledged, & corrected, and withall a care had to prevent the like for afterwards, makes a full amends for all. Well: for the care you promise, we must take your word. Yet forasmuch as you seeme here to speake in your owne defence, that all the rumours about your printed Booke was but vpon some escapes of the *Printer*, or *over-sight* of the *Corrector*: you must giue vs leaue a little to examine the truth hereof, by comparing your first and second impressions.

Or, *A Dyall for the houres of Prayer.*

Impressions. Now reading ouer diligently both the Bookes, I find no difference at all betweene them, but only about *Prayer for the Dead*, which we last touched. Although since, I vnderstand, that there were other fowle faults in the first *Impression*, but they are cleanly remoued from common view; and I confesse, I could neuer come to see them. But for his prayer for the dead we cannot come to discerne your escapes better, then by setting downe so much of both the Copies one against the other, as is requisite at least for the more full satisfaction of all well disposed Christians.

The first Impression.

Lord Iesus receiue my spirit. And these to be repeated, untill the soule be departed.

Then,

O thou Lamb of God, &c.

The second Impression.

Lord Iesus receiue my spirit. And these (with the prayers following) to be repeated, untill the soule be departed.

O thou Lamb of God, &c.

Here wee obserue a huge difference betweene your Impressions. And is this but an Escape, or oversight? Certainly it is a very monstrous one, and such as a man in his right wits could not easily commit, vnlesse in some fit either of drunkenness or madness. But I hold you for a more sober man then so. Let vs compare the rest.

With this Prayer.

O Lord with whom doe line the Spirits of them that dye, &c.

O Lord with whom doe line the Spirits of them that die, &c.

And a little after towards the end.

And that when the dreadfull day of the generall Iudgement shal come, he may rise againe with the just, and receiue **THIS DEAD BODY,**

And that when the dreadfull day of the generall Iudgement shal come, he may rise againe with the just, his body being reunitied to his soule, pure and incorrupt.

L

corrupt

A Trial of Private Deductions :

which must not be hurt, corruptible, and be recei-
ed in the earth to be joy- ned into thy glorious
ned with his soule, and be Kingdome, &c.
made pure and incorrup-
tible for ever after in thy
glorious Kingdome, &c.

Now, I will not alone take vpon me to judge of
these your escapes ; but rather I referre you to the
whole Bench of the most judicious and learned. One-
ly this I dare say peremptorily, that in the first impres-
sion there is an expresse and formall prayer for the
Dead : but in the second it is qualified and corrected,
and the case quite altered. And yet is all this but an
escape of the Printer, or oversight of the Corrector ; But
was not the *Author* himselfe the *Corrector* ? Was not
his naturall affection earnestly busied in licking his
young Beere while it past the Presse, and receiued
the perfect forme ? Or being an escape of the Prin-
ter, how came not the Author himselfe, or some
of those his neere or deare friends for him, first
to espy the faults, and so to haue them corrected
before they came to bee found out by others ? For
surely hee and his had reason first to reade ouer that
private first *impression*, before it should come to o-
pen view ; it being a booke not of an ordinary stampe,
and which for the admirable ouerdaring of it, was
like to runne a most desperate hazzard. But it see-
meth they would put it to a hazzard. They imagined,
that haply it might passe vnespied ; and then all would
haue beene well enough, and you might haue spared
your labour of printing this *Epistle Apologeticall* be-
fore the second *Impression*.

But yet, you should haue done well (which would
the more haue cleered the credit of your excuse,
seeming to take all the blame from the Author)
to haue cancelled all that Paper, beginning , O

Lord

Or, A Diall for the houres of Prayer.

Lord with whom doe live, &c. Vnto these words, *Wee*
most meekely &c. Putting all those first six lines among
your Errata, or *Escapes*. For so much is a part of a
gratulatory *Collect* vsed in the *Communion Booke*, at
the *Buriall of the dead*. So that vnlesse this prayer stand
still in force for a prayer for the Dead, as it was in the
first Impression: it is very improper for your second
and corrected Booke. For euen your owne reason
may induce you to thinke that it is improper to vse
a *Collect* for a mans buriall, for him that is yet aliue,
vnlesse you would bury the man quicke. And there-
fore me thinks you or rather the Author, were very
ill aduised, and seeme to haue for hast committed
another fowle escape, in that you did not thorowly
aduise with your Author about a more exact correcti-
on of your escapes, that so the booke, vpon second
and more mature cogitations, might haue palled the
more currant, to the better *satisfaction of all well dis-*
posed Christians. But it seemeth this Epistle Apologe-
ticall was also clapt vp with more hast, then good
speed, and sent you, before the Author and his
friends had more maturely aduised of the matter;
for els they would not haue suffered such an absurdity
to stand still in the Booke, and that vpon a solemne
correction. And see the mischief that followes vpon
it. For besides, that such an impropriety brings their
iudgement in question, they may seeme to take vpon
them to be Innouators turning the *Collects* which the
Church of England hath appointed for the publike bu-
riall of the dead, to the private visitaion of the liuing
sicke. So that, for all the Apologies and Protestations
in this Epistle, it is to be feared that your Author will
disclaime this correction, as not done by his directi-
on, it being left so full of *Non sensus* and *Non sequiturs*.
And what if he shall call in this corrected Booke, and
either put out those six lines, or else bring his *Autho-*

See the Cō-
muniō booke,
at the Buriall
of the Dead.

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ritie for the first to stand in full force, and then all will hold a due symmetry and proportion (It will then bee the more tollerable to borrow a peece of the Church Collect, being a thankesgiuing at the buriall of the Dead, and turne it into a prayer (priuate at least) for the dead, then to vse it for the liuing. But how it was shuffled vp, I leaue to them, that, can best tell.

So that whether you will or no, all men will easily excuse the Printer and Corrector of any such escapes or faults, which could not be corected, but with the committing of such absurdities and contradictions, as can neuer be reconciled but with the sponge.

Notwithstanding one thing remaines vnaltered; that in the same prayer he placeth the soules of *Abraham, Isaac, and Iacob*, in a certaine place, which hee calls the region of light, but at the resurrection hee allowes them Gods *glorious Kingdome*. This *Region of light*; in his prayer for the dead vnaltered: may well betaken for some *Limbus patrum*, different from Gods *glorious Kingdome*, in the resurrection; And *Limbus*, and prayer for the Dead will well sort together.

But to returne to the rest of the *Epistle*, I pray you goe on where we left. You see what a trouble these Escapes haue put vs too. *Onely the Collector hereof and others that were therewith acquainted before the printing of the Booke*. Stay a little I pray you; for my memory is bad, if your period belong: who were those, that were acquainted with the booke before the printing of it? Were they Iesuites? or of what profession were they? But I will not presse too farre, least I loose my labour. Onely goe on with your sentence (*Who are as ready to ingage their credits and lines in defence of the faith of the present Church of England, by Law established, and in opposition of Popery, and Romish superstition, as any others*)

Or, A Diall for the houres of Prayer.

others) doe with grieve observe the maleuolencie of
same dispositions of these times; With Whom a slip, or
misprision of a word, or two, as liable to a faire and
charitable understanding, as otherwise, doth not one-
ly loose the thanks, due for all the good contained in
the worke: but also purchase to the Author a reproach-
full imputation and way-making to Popish Deuotion,
and apish imitation of Romish superstition. Nay I pray
you continue out your speech to the end. And how-
sooner he may be requested for his paines herein, he shall
neuer depart from his good intencion and wishing, that
the reader may at all times, and for all occasions be as-
sisted with diuine grace, obtained by continuall prayer.
And for the misdeeming Censures and detractions of a-
ny, hee seareth them not, but rather hopeth, that his
prayers to God for them, will be more beneficiall to them,
then any their Censures or detractions can bee any way
preiudiciall to him: Who doth in this and all things
else humbly submit himselfe to the iudgement of the
Church of England, whereof he is a member, and
though inferior vnto most yet a faithfull Minister.
Haue you said all? Now surely I cannot but smile, to
see how pretily and smoothly the Author would teach
you to plough with his owne heyser, As if there
were no more disproportion betweene the stile, and
your person, and yet it should seeme he is strongly con-
ceited, that thus he is able to cosen all the world, by
making them belieue that you are the man that fra-
med this Apologeticall Epistle. Alas, he doth but
dance in a net all this while. There is none so simple,
that long agoe smelleth not this? For the rat bewrays
himselfe. The Author might well iudge, (who thinks
himselfe no small man, and hopes yet to bee grea-
ter, at least for his good seruice in this booke) that it
would be accounted a very bold and vnseemely speech
for you, or any of your quality, to say, that the Au-
thor

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ther is inferiour to most. No man will deeme this euer to haue come out of your lips, though it went through your presse, *Ex vngue leonem.* This could not come but from the modesty of the Author himselfe, or from some friend to helpe out at a dead list. But be it his, or whose it wilbe, I will be bold to goe ouer the rest where I left.

You say, your Authors are as ready to ingage their credits and liues, in defence of the faith of the present Church of *England*, by law established, and in opposition of Popery, and Romish superstition, as any others. Hoe there. This I must tell you, is a greater ingagement, then your, or any mans credit will bee taken for. If they should openly by word, as here you haue set downe in Print, ingage themselves in this point, euen the *Principals* if they should haue as little credit given them, as the *surety*, they may blame themselves. *Verba quid audio cum facta videam?* Let this booke speake for them, whence a Iesuite may conclude farre stronger arguments to assure the Church of Rome of these her sonnes: then the Authors themselves with all their powerfull eloquence can euer perswade vs, that they are the true bred sonnes of the *Church of England*. The Iesuites haue the Authors booke to shew a prooffe vpon Record, but we haue nothing to shew, but a poore Epistle, and that written in the Printers name. And how shall they euer ingage their credits and liues, in defence of the faith of the present *Church of England*, by law established (a clause of some waight, had wee any better authority for it, then the single assertion of a counterfeite Epistle, who haue beene both so * prodigall of their Credit and aduenturous of their liues (if the lawes established bee of any force) and all to win countenance and credit to the *holy Catholike Church of Rome?* And who will belieue that they will oppose

For, Sera in
fundo passime
nia.

Or, *A Dyall for the houres of Prayer.*

oppose *Popery*, that labour to aduance it, and to suppress the truth of the *Gospel*, by law established in the present *Church of England*? Or how shall they oppose *Romish superstition*, that tooth and naile would haile it in by head and shoulders, in a most superstitious forme of *Romish deuotion*?

But, *They doe With grieve obserue the maleuolency of some dispositions of these times; with whom a slip, or misprision of a word or two, as liable to a faire, and charitable understanding, as otherwise, doth not onely loose the thanks due for all the good contained in the Works, but also purchase to the author a reprochfull imputation of Way-making to Popish Deuotion, and a pish imitation of Romish superstition.*

O good God. What a packe of hypocrisie, and senselesse absurdities, and shamelesse impudencie is here; All their damnable foysting in of *Popery*, and that no lesse then Infidell prayer for the dead, must be excused (forsooth) and all the blame laid vpon the maleuolency of *some dispositions of these times*. And who are those, and why malevolent? surely those, that espying the craft of Iesuited spirits in these our dayes in broaching grosse and palpable *Popery*, dare oppose themselves, and cry out against such bold attempts. These be the *men of a malevolent disposition in these times*, and all because these times doe breed such Iesuited spirits. And therefore no maruaile if the author of this booke cannot but greeue, that his *Popish booke* cannot find a generall approbation. *But they are malevolent, as with whom a slip, or misprision of a word or two, &c.* But a word or two, at the most misprinted, or misplaced, the matter of all this malevolency. Nay, but a slip, or misprision of a word, or two. Why, we know that in *Coyne*, he that is the author of a slip, and would vent it for the Kings *Current Coyne*, is guilty of treason. Now much more a slip, or false doctrine

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doctrine foisted in for Gods Currant siluer? such a *slip* once broched is an *error*: but stilly maintained it becomes an *heresie*. And is not this such a *slip* here? A most wicked Popish doctrine was published by the Author, or Authors, in print; namely *Prayer for the Dead*, against the faith and doctrine of the Church of England: and yet the authors will not acknowledge it an error, but put it vpon the *Printer*. But the thing it selfe cryes shame vpon the authors of such iugling tricks. And if there had not beene some *malevolent dispositions* in the world, to quarrell such impious affronts giuen to Christ and his blessed truth maintained in the Church of England, there had not beene so much as one word amisse, being all so exactly weighed in the Goldsmiths ballance, before it came to be minted for currant; then prayer for the dead would haue passed for a Doctrine of the Church of England. But *malevolent dispositions* haue troubled and marred all.

But it was nothing but the *misprision of a word or two*, as liable to a faire and charitable understanding, as otherwise. Indeed if so, such *dispositions* cannot bee excused from *maleuolence*, if they iudge not charitably, where there is no cause to the contrary. Euer take a mans meaning rather with the right hand, then with the left, if it bee capable of a good instruction. But here, the quarrell is not about the *slip of a word*, but of a positive false doctrine. The question is, whether prayer for the dead may not be taken as well in a good sense, as in a bad, *Charity* being iudge. Yes, if blind and popish *Charity* may bee iudge. Nor is it a word or two, but a whole solemn prayer, of many words and sentences, wherein the state of the dead is deuoutly prayed for, and that in expresse words: After the soule is departed, *Then, O LAMBE OF GOD*, &c. and *That he may receiue this dead body*. How
are

Or, *A Dyaill for the bowres of Prayer.*

are these thing as liable to a faire and charitable understanding, as otherwise? Vnlesse it bee a charitable worke, to pray for our deare brother, after his *scule* is departed from the body, that in his passage betwene earth and heauen, which is a farre journey, hee may not misse or mistake his way, by falling into the Pit of Hell or Purgatory? Or What faire and charitable understanding are these words liable to, when after our dead brother hath receiued a formall absolution from all his sinnes, which he hath committed in this life, yet he hath need to be prayed for, that hee may escape the gates of Hell and the paines of eternall darkenesse? What other construction can be made of these words (if Charity her selfe were the iudge) but that, according to the doctrine of that Church which holds Purgatory after this life, and after absolution from a mans sins (which Church our Author all along this booke of Deuotions, graceth with the name of the one and onely Holy Catholike Church, the mother of vs all, &c.) the soule being in danger to go into Purgatory for all his Absolution, shadowed heere out by the Gates of Hell, and the paines of eternall darkenesse, close vnto which (as it seemeth) the soule passing, may be in danger to fall therein: Therefore the Author devoutly prayeth, that in his passage to heauen he may escape the gates of hell and the paines of eternall darkenesse.

* For the Pontificians say that Purgatory is in the sub-
urbs of Hell, and that must needs be close to the gates of Hell, and that the paines of Purgatory, are for the time no whit inferior to the paines of eternall darknes.
Nor let any man think, the Author would be so grosse to name Purgatory here in plaine tearmes no more then he doth Limbus Patrum, when he sayth the Region of Lights, distant from Gods glorious kingdome.

Nor need the Authors impute it to a maleuolens disposition, to expound the gates of Hell, and the paines of eternall darkenesse of Purgatory, especially finding them wrapped vp mystically in an expresse prayer for the dead. But if the Author, or any of his con-
sorts can make a more charitable understanding of this prayer for the dead, we will giue them a charitable hearing.

But being vnderstood in the worst sence, it doth say

M

you

A Tryall of Priuate Denotions :

you) not onely lose the thanks due for all the good contained in the worke : but &c. That were great pittie, that so much good, as is contained in this worke, should be all lost, by losing the due thanks, and all by the mistaking of a word or two, let fall too, but by a slip, or misprision. But for all that, let not the pre-
sence or good opinion of the good contained in this worke so farre charme our affection to it, as thereby to be drawne to take downe withall the Poison contained therein, as in a mingled golden Cup. It is Sen-
liger's note, that *Malum non est, nisi in bono*. The originall nature of the Denill is good; wherein all his wickednesse subsisteth. But is every booke to be in-
tertained for the much good (though your Epistle say, *All the good* ; as if it were all good, except the slip or misprision of a word or two, as liable (notwithstanding) to a faire and charitable understanding, as other-
wise) contained in it ? Why ? The *Roman Missall* or *Mass-booke* hath much good contained in it ; in so much as when a motion was made to the Pope to haue it translated into the Mother tongue, for all coun-
tries. he answered, *Not so, least the flies* (to wit, the common people) *should come to taste of the good oylment*. Yea the *Turkes Alcoran* hath much good contained in it. Are these bookes therefore to be ap-
proved in the true Church of God ? When one highly commended the Cardinall *Iulian* to *Sigismund*, he answered, *Tamen Romanus est*. And though the Au-
thors predicate neuer so much good to be contained in this booke of priuate Denotions, yet we may an-
swer, *Tamen Romanus est* : *It is a Romish-Booke for all that*. And let mee tell you, or rather the Author, that the more hee commends all the good contained in this worke, the more pernicious and perillous hee makes it to our simpler people. Satan is neuer more dangerous, then when he comes transformed into an
Angel.

Or, *A Dyall for the houres of Prayer.*

Angell of light. And that poyson proues the most speedingly mortall that is administred in a cup of the best wine, which being of a more penetrating and sear-ching nature, then other duller liquor, conueyes the poyson into euery vaine of the body, spurring the spirits possit to their finall period. A booke of Deuotion is a golden cup of sprightfull wine, pleasant to euery palate; but if it be mingled with poison, it is the more dangerous, especially to vulgar Palates, who want the quicke and acute judgement of tast and relish, to discern it *primoribus labris*, at the first touch, taste, or sent, which, as the best and safest antidote may prevent the taking of it downe. And so the case standeth with this worke, that the better it is, the worse it is; sith vnder the colour of venerable Devotion, that execrable strumpet of Rome (veiled and hooded vnder the name of *The Church, The Church, The Holy Catholicke Church, the Mother of vs all*; which is the maine summe and scope of the Authors Deuotion) is obruded and thrust vpon vs, to inchant and charme euen those who should be most vigilant and most ocularied *Argusses* among vs.

But besides *the good left: it doth also* (say you) *purchase to the Author a reproachfull imputation of way-making to Popish Deuotion, and apish imitation of Romish superstition.* If the Author hath purchased to himselfe such an imputation, it is all at his owne cost; he hath paid for it, and who shall deny it to be due vnto him, as his peculiar chattell? Yea he hath bought it at a deare rate no doubt, much sweat, much oyle hath bene spent in this laborious Collection of *private Deuotions*. Such a worke as this may be a rich price for such a purchase. But can you, or any be sure, the Author accounts it a reprochfull imputation, to be a *way-maker to Popish Deuotion*? is not that a bare imagination, as perhaps not discerning the *Serjant* lurking vnder the greene leaues

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of *Devotion*, to judge your Author in this case, by your selfe if it were your owne? Nay doth not your Author account it an honour to him, to bee a deuout instrument among others . to bring in againe , and re-erect the Religion of Rome in England? One-ly, it may be, two or three words doe not well relish with him : to wit. *Popish, Apish, Romish superstition*, and perhaps imitation too. All these put together in this forme, the Author may account it a reprochfull imputation, as to be a way-maker to *Popish Devotion*, and *Apish imitation of Romish superstition*. But let *Popish* be turned into *Catholicke*; and *apish imitation*, into *absolute reFOUNDATION* : and *Romish superstition*, into *Religion of the see Apostolicke* : Then let the sentence in more handsome tearmes, thus and for a reproachfull imputation, will he not throw you account it, an honourable commendation of way-making to *Catholicke Devotion*, and an *absolute reFOUNDATION of the Religion of the Apostolicke see*.

You goe on: and howsooner hee may be required for his paines herein, he shall neuer depart from his good intention of *Wishing*, that the Reader may at all times, and for all occasions be assisted with diuine grace, obtained by continuall prayer . Can any say thus much for the Author, vnles he be very intimosly priuie to his good intentions, and no lesse sollicitous of his rich requitall for his paines herein? And pittie but he should be required to the full, as he hath deserved : and if not in this world, hee may looke for it in the world to come. But hath he but a good intention of *wishing*? &c. But this good intention (it seemeth) hath relation to his worke , wherein his intention was good to occasion vnto the reader at all times , and for all occasions assistance of Diuine grace, obtained by continuall prayer ; namely by continuall prayer out of this booke of *private Devotions*, in obser-

Of, *A Dyall for the howres of Prayer.*

observing his 7. *Cononicall howres.* Neuer will hee depart from this his good intention of well-wishing.

And as for the misdeeming censures, and detractions of any, he feareth them not, but rather hopeth that his prayers to God for them will be more beneficiall to them, then any their censures or detractions can be preiudiciall to him. He that durst publish such a Popish booke as this, was armed before hand from top to toe, not to feare any mans censure or detraction; when not euen the armed lawes of the Land could deterre him from aduenturing vpon such a bold attempt, as to go about to bring *England* backe againe to *Papery*. But yet he hopeth that his prayers to God for his Censurers wilbe more beneficiall to them, then any their Censures or detractions can be preiudiciall to him. You know, that the Fox, the more he is cursed, the more he thriueth. Their Censures and Detractions cannot preiudice the Authors rising higher and higher to preferments, for his good demerits to the Church. But yet hee hopeth his prayers will bee beneficiall to his Censurers. No doubt but the Author hath learned the *Art of Denotion* to a haire. But what prayers hath he in that kind? Hee must not pray of his owne head, but what the Church puts in his mouth. And surely I find but one prayer in all his booke except the repetition of it in sundry *Letanies*, a prayer borrowed from the Church too, and not from his owne bowels) for such as he calls his censurers and detracters; as, That it may please thee to forgive our enemies, persecutors and slanderers, and to turne their hearts. But seeing his hope of doing them good by his prayers, stands rather vpon comparatiue, then positie tearmes (for he rather hopes good to them by his prayers, then feares enill from them by their Censures) therefore wee leaue his prayers as doubtfull of their successe;

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it being rather to be hoped for by his *Censurers*, that his prayers shall doe them as little harme, as good. In the meane time let him looke, that he wrong not his *Censurers* in miscalling their *Censures*. *Misdeeming Censures.*

For Conclusion, *He doth in this and in all things else, humbly submit himselfe to the judgement of the Church of England, whereof he is a member, and though inferiour unto most, yet a faithfull Minister.* I like your conclusion well yet, that your Author doth in this, and in all things else humbly submit himselfe to the judgement of the Church of England. But I hope that he doth not meane, that the Church of England is pend vp in a corner, or ingrossed by Monopoly to this or that man, or that any one man hath a *Papall* definitive voyce, to determine the doctrines of the Church of England. For I remember his former Apologie. *That he will defend the faith of the present Church of England by law established, and oppose Popery, and Romish superstition.* Well, I hope then that the Church of England, whose body representative is now happily assembled in Parliament, (I meane, not onely the representative body Ecclesiastick, but ciuill, both together jointly representing the Church of England) will take such order with this booke of *Devotion*, as he shall haue no just occasion to complaine. he and his booke are vniustly dealt withall, censured, or iudged: but that he will be as good as his word, in humbly submitting himselfe. Onely two things I heartily pray for, as fruits and effects of his humble submission: that he may henceforth approue himselfe a better member of the Church of England; and a more faithfull Minister: and that hee may strue as much to excell others in the best indowments, as he is not inferiour to most in temporall preferments. Which that he may be, and doe, a more ingenuous and humble confession is requisite, then is made

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made vnder your name, of *slip or misprission of a Word,*
or *two.*

Now to conclude all in a word with his owne Conclusion, *pag. 417.* The blessing: there he is not content with *The peace of God, &c.* The blessing of God Almighty, the Father, the Son, and the Holy Ghost: but he addes, the vertue of Christs blessed Crosse, &c. This forme of Blessing he hath no where learned out of the Communion booke. The vertue of Christs blessed Crosse is of his owne addition. But the *Crosse* suits well with his *Devotion*. He both begins, and ends it with a Crosse. So as there is one Crosse for himselfe, and another for his Slips, whereon he may crucifie (at least) his slip and misprission. But let him pray rather, that laying aside al dissimulation and daubing ouer of this his rotten booke, and that dealing ingenuously with God and Man, in the humble confession of his grosse faults, and true repentance of the same, he may find that mercy of God, which followeth vpon all true belieuers through the onely soueraigne vertue of Christ Crucified.

Now *The Grace of the Lord Iesus Christ, and the love of God, and the Communion of the Holy Ghost,*
be with all them that loue the Truth in sincerity.

Amen.

FINIS.